Let this be Printed,

WHITEHALL,
Decemb. 10. 1687.

Sunderland P.

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REASONS
FOR
ABROGATING
THE
TEST,
Impoſed upon All
Members of Parliament
Anno 1678. *Octob.* 30.

In theſe Words,

I A. B. do ſolemnly and ſincerely, in the Preſence of God, profeſs, teſtifie, and declare, That I do believe that in the Sacrament of the Lord's Supper there is not any Tranſubſtantiation of the Elements of Bread and Wine into the Body and Blood of Chriſt, at, or after the Conſecration thereof by any Perſon whatſoever; And that the Invocation or Adoration of the Virgin Mary, or any other Saint, and the Sacrifice of the Maſs, as they are now uſed in the Church of Rome, are Superſtitious and Idolatrous.

by Samuel Parker

First Written for the Author's own Satisfaction; And now Publiſhed for the Benefit of all others whom it may concern.

LONDON: Printed for *Henry Bonwicke* at the *Red Lyon* in St. *Paul's* Church-yard, MDCLXXXVIII.

REASONS

FOR

ABROGATING

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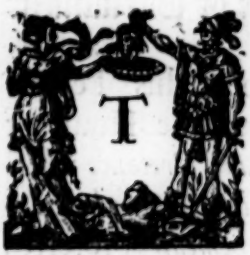
TEST,

Imposed upon All

Anno 1678. Octob. 30.

REASONS FOR ABROGATING THE TEST.



THE *TEST* impoſed upon all Members of Parliament, *October* 30. 1678. ought (I humbly conceive) to be repeal'd for theſe *Reaſons*.

Firſt, Becauſe it doth not only diminiſh, but utterly deſtroy the natural *Rights* of *Peerage*, and turns the *Birth-right* of the Engliſh *Nobility* into a *precarious* Title: So that what was in all former Ages only forfeited by *Treaſon*, is now at the mercy of every *Faction* or every *Paſſion* in Parliament. And therefore how uſeful ſoever the *Teſt* might have been in its ſeaſon, it ſome time

time muſt prove a very ill Precedent againſt the *Rights* of *Peerage*; for if it may be allow'd in any Caſe, there is no Caſe in which it may not be *impoſed*.

And therefore I remember that in the Firſt *Tranſubſtantiation*-Teſt, *Anno Dom.* 1673. the *Rights* of *Peerage* are [indeed according to conſtant Cuſtom] ſecur'd by Proviſo. **Provided always, That neither this Act, nor anything therein contained, ſhall extend, be judged, or interpreted any ways to hurt or prejudice the Peerage of any Peer of this Realm, or to take away any right, power, privilege or profit, which any perſon [being a Peer of this Realm] hath or ought to enjoy by reaſon of his Peerage, either in time of Parliament or otherwiſe.**

And in the Year 1675. when this Teſt or Oath of *Loyalty* was brought into the Houſe of Peers, *That it is not lawful upon any Pretence whatſoever to take up Arms againſt the King, and by his Authority againſt his Perſon*, it *was vehemently* proteſted againſt as a Breach of Privilege.

No body could except againſt the *Matter* of the Teſt it ſelf, much leſs the Nobility, who had generally taken it upon the Account of their ſeveral Truſts in the Militia. So that the only Debate was, Whether the very *Propoſal* of it, as a *Qualification* for a *Right* to ſit in Parliament, were

were not a *Breach* of the *fundamental Right* of *Peerage?* And after ſome Debates upon the point of *Peerage* it was, without ever entring into the Merits of the Cauſe it ſelf, thrown out by an *unanimous* Vote of the Houſe, *April* 21. 1675. Before the putting of the Queſtion, this *PROTESTATION* is entred.

"*A Bill to prevent the Dangers which may ariſe* "*from Perſons diſaffected to the Government.*

"*The Houſe reſolv'd into a Committee to conſider of* "*it, and being reſum'd, the Queſtion was put, Whe-* "*ther this Bill does ſo far* intrench *upon the* Privi- "leges *of this Houſe, as it ought therefore to be caſt* "*out? It was at firſt reſolved in the Negative with* "*this Memorandum, That* before *the putting the* "*aboveſaid Queſtion, theſe Lords following deſired* "*Leave to enter their* Diſſents, *if the Queſtion was* "*carried in the* Negative, *and accordingly did enter* "*their* Diſſents, as followeth.

"*We, whoſe Names are under-written, being* "*Peers of this Realm, do according to our* Rights, "*and the* ancient uſage of Parliaments, *declare,* "*That the Queſtion having been put, Whether the* "*Bill, entituled,* An Act to prevent the Dangers "which may ariſe from Perſons diſaffected to "the Government, *does ſo far entrench upon the* "*Privileges of this Houſe, that it ought therefore* "*to be caſt out, it being reſolved in the Negative,* "*We do humbly conceive, That* any Bill *which im-*

"*poſeth*

"poſeth an Oath upon the Peers with a Penalty, as this "doth, That upon the refuſal of that Oath, they ſhall "be made uncapable of ſitting and voting in this "Houſe: As it is a thing unpreſidented in former "Times, ſo is it in our humble Opinion the higheſt In-"vaſion of the Liberties and Privileges of the Peer-"age that poſſibly may be, and moſt deſtructive of the "Freedom which they ought to enjoy as Members of "Parliament.

"Becauſe the Privilege of Sitting and Voting in "Parliament is an Honour they have by Birth, and a "Right ſo inherent in 'em, and inſeparable from 'em, "as that nothing can take it way, but what by the Law "of the Land muſt withal take away their Lives; and "corrupt their Blood; upon which Ground, We do here "enter our Diſſent from that Vote, and our Pro-"teſtation againſt it.

The Names of the proteſting Peers to the number of 23. are to be ſeen in the Journal Book.

QUÆRE, How many of thoſe Noble Lords voted for the Teſt in 1678. and then, whether if they have preſerv'd their Rights of Peerage, they have preſerv'd its Honour too?

But the Debate was kept up many Days, till at laſt, *April* 30. 1675. it came to this Iſſue.

It was at laſt reſolved, *That no Oath ſhall by this Bill be impoſed*; and paſs'd into a general Order by the whole Houſe, *Nemine Contradicente*, as followeth.

"Ordered by the Lords Spiritual and Temporal "in Parliament aſſembled, That no Oath ſhall

"be

" *be impoſed by any Bill or otherwiſe, upon the*
" *Peers with a Penalty in caſe of refuſal to loſe their*
" *Places and Votes in Parliament, or liberty of De-*
" *bates therein; and that this Order be added to*
" *the ſtanding Orders of this Houſe.*

Secondly, It ought to be repealed, becauſe of its diſhonourable *Birth* and *Original*; it being the First-born of *Oats's* Plot, and brought forth on purpoſe to give *Credit* and Reputation to the *Perjury*.

Now I ſhould think that when the Villainy of that is ſo fully laid open to the World, it ſhould not a little concern the Honour of the Nation, but very much concern the *Honour* and *Wiſedom* of the Houſe of *Peers*, to deface ſo great a Monument erected by themſelves in Honour of ſo groſs an *Impoſture*.

It is ſhame enough to the preſent Age to have given any publick Credit to ſo enormous a Cheat, and the greateſt Kindneſs it can do it ſelf is to deſtroy, as much as may be, all the Records of Acts done by the Government to abet it.

What will Poſterity judge of the preſent Nobility, to ſee ſuch an *unpreſidented* Law, not onely enacted upon ſo foul an Occaſion; but after the diſcovery of the Cheat, aſſerted with Heat and Zeal, though to the *ſubverſion* of their own *Fundamental Rights* and *Privileges*?

Beſides the *Roman Catholick Peers* have ſufferd

ſeverely enough already by their own honourable Houſe's giving Credit to ſo dull an Impoſture: And I think it is the leaſt Compenſation that they can in Honour make them, *only to reſtore* 'em to their natural Rights.

What will foreign Nations and future Ages think of the Injuſtice and Barbarity of the preſent Peerage, to ſuffer *Engliſh* Noblemen to be ſtript of the *greateſt Privilege* of their *Birth-right* by ſo unheard of a Villainy? And when it is in their Power to ſee their *injur'd Peers* redreſſed, that they ſhould not only ſuffer 'em to be ſo baſely robb'd of their Peerage, but ſhould for ever eſtabliſh and ratify the *Fraud* by Authority and force of Law.

This would be an eternal National Reproach, and ſuch a blot upon the Houſe of Peers, that no length of time could wear away; nothing but the Univerſal Conflagration could deſtroy.

Thirdly, It ought to be repealed, becauſe of the *incompetent Authority* by which the Law was enacted: it is a Law of an *Eccleſiaſtical* Nature, made without the Authority of the *Church*, contrary to the Practice of the Chriſtian World in all Ages, and indeed to our Saviour's own Commiſſion, who ſetled all Power of Government, and eſpecially the *Legiſlative* (which is the higheſt Act of it) upon the Officers of his own Kingdom; ſo that for any other Order of Men, to aſſume

the

the Exerciſe of any ſuch Authority to themſelves, is no leſs than to depoſe him from his Throne, by *diſowning*, *neglecting*, and *affronting* his *Commiſſion* to his *Catholick Church*.

This Power of making Decrees concerning Divine Verities, is the very *Foundation* upon which the whole Fabrick of the Chriſtian Church hath hitherto ſtood, and is to ſtand to the End of the World. For if it be once taken away, as here it is, there is no *peculiar Government* left to the Church it ſelf, and without *Government* there can be no Society, or *Band* of Union; and without that, there remains nothing but Confuſion: So dangerous a Treſpaſs is it for the *Temporal Powers* to entrench upon this ſacred *Prerogative* of the *Holy Catholick Church*.

The *Civil Power* may reſtrain the Exerciſe of it, as they ſhall judge meet for the Ends of *Peace*, and the Intereſt of the Common-wealth, and puniſh it too, at their own Diſcretion, if it ſhall any way preſume to *entrench* upon the *Power of the State*.

But tho' it may prevent or correct *Abuſes*, yet it cannot uſurp the Power it ſelf without manifeſt *Sacrilege* and *Blaſphemy*; in ſhort, this is ſuch a daring *Invaſion* of our *Saviour's* own *Kingdom*, that nothing more imports Chriſtian Kings and Governours, than to be wary and cautious how they lay Hands upon it.

Neither can it be pleaded this Law was con-

ſented to by the *Biſhops* (to their ſhame) in the Houſe of Lords. For Firſt, it being an *Eccleſiaſtical* Law, it ought to have been antecedently enacted by them, without any *Lay-Concurrence*; and when they had firſt decreed it by their *own proper Authority*; Then, and not before then, was it lawfull for the Parliament to take it into their Conſideration, and as they judged it fit, to abett it with temporal Penalties.

Which Practice (as I have before mentioned) was ever moſt religiouſly obſerved by all Chriſtian Kings and Princes, and never before violated, but by Apoſtates and *Rebel* Parliaments.

But then Secondly, The Biſhops ſit not in the Houſe of Lords as *Biſhops*, but as *Temporal Barons*, and ſo act not there by virtue of any power derived from our *Bleſſed Saviour*, but from the meer *Grace* and *Favour* of the *King*; And if they themſelves ſhould pretend to exerciſe any Eccleſiaſtical Authority in that Place, they would moſt ſcandalouſly betray, and as much as in 'em lies, deſtroy the very *Being* of a *Chriſtian Church*, and profanely *pawn* the *Biſhop* to the *Lord*: Beſides, that laſtly by the *Law* of *England* the *Eccleſiaſtical Power* is ſetled in *Convocation*: ſo that to enact any thing of that Nature without *their Conſent*, is to *betray* the *Rights* of the *Church* of *England* as by *Law eſtabliſhed* in *particular*, as well as of the *Church Catholick* in *General*.

Fourthly,

Fourthly, It ought to be repealed becauſe of the *uncertainty* and *Falſhood* of the Matters contained in the *Declaration* it ſelf; as,

Firſt, *That there is no Tranſubſtantiation in the Sacrament of our Saviour's Body and Blood.*

And Secondly, *That the Invocation of Saints and the Mother of God is Idolatry:* both which Propoſitions are by this Law to be ſolemnly and ſincerely in the Preſence of God profeſſed, teſtified, and declared, which in Conſcience is the ſame thing with a *formal Oath*, whatever it is in Law.

Now to oblige the whole Nobility of a Nation, to ſwear to the Truth of ſuch *abſtruſe* and *uncertain* Propoſitions, which they neither *do* nor *can*, nor indeed *ought* to underſtand, and this upon Penalty of forfeiting the Privileges of their *Birth-right*, is ſuch a monſtrous and inhumane piece of Barbarity as could never have enter'd into the Thoughts of any Man, but the *infamous Author* of it, neither into his (as malicious as his Nature was) but in his fierce purſuit of Princely Bloud; for that was the onely Deſign of all his Actions after the ſtarting of the *Oteſian* Villainy (of which this Teſt was the firſt *Sacrament*) to purſue and hunt down the Heir of the Crown, which all the World knows, and is now ſatisfied, he ſought by numberleſs Perjuries, tho' by nothing more than this Teſt, by which he ſtript his *Royal Highneſs* of the Guards of his moſt faithfull

Friends;

Friends; and when he was left alone, it was an eaſy matter to come to his Perſon, and in him to the *Monarchy*; ſo that the very next thing that followed immediately upon it, was the *Black Bill* of *Excluſion*: And next to that it was the very Maſter-piece of little *Achitophel's* Wickedneſs. But to return to my Argument.

What is meant by *Tranſubſtantiation* is a thing altogether *unknown* and *uncertain*, eſpecially to the Perſons chiefly concerned, the *Nobility* and *Gentry* of the Kingdom: It is a Word and a Notion chiefly handled by the *Schoolmen* and *Metaphyſicians* Skill, in whoſe Writings is the leaſt part of a Gentlemans Education, their Learning is more polite and practicable in the civil affairs of Humane Life, to underſtand the *Rules* of *Honour* and the *Laws* of their *Country*, the Practice of *Martial* Diſcipline, and the Examples of great Men in former Ages, and by them to ſquare their own actions in their reſpective Stations, and the like; but for the Wars between *Scotus* and *Thomas Aquinas*, the *Nominaliſts* and the *Realiſts*, and the ſeveral Common-wealths in the *Metaphyſical* World, they are not more beyond than they are below their Knowledge, and yet theſe numberleſs Sects of Diſputers do not quarrel and differ more about any one thing, than the Notion of *Tranſubſtantiation*.

How unreaſonable a thing then is it, to impoſe

poſe it upon the Nobility and Gentry of a whole Nation under Forfeiture of all their *Share in the Government*, to abjure a thing that is morally *impoſſible* for them to *underſtand*? this ſeems too bold and profane an Affront to Almighty God, in whoſe Preſence the Proteſtation is made; and onely declares that Men will ſwear any thing, they know not what, before the great Searcher of Hearts, rather than loſe any worldly Intereſt: And I dare appeal to the Honourable Members of both Houſes, if (when they conſider ſeriouſly with themſelves) they have any *diſtinct Idea* or *Notion* in their minds of the thing they here ſo ſolemnly renounce. I fancy if every Man were obliged to give his own account of it, whatever Tranſubſtantiation may be, it would certainly be *Babel*.

The Two *Fathers* or rather *Mid-Wifes* of the firſt Tranſubſtantiation *Teſt*, in the Year 1673. were the two famous *Burgeſſes* of *Oxon*, who brought it forth without ſo much as conſulting their learned *Univerſity*. How much the *Gentleman* Burgeſs underſtood, I can onely gueſs; But I am very apt to believe that his Brother, the *Alderman* (if the Tryal were made) cannot ſo much as pronounce the word, much leſs hammer out the Notion. In ſhort, there ſeems to be but a *prophane Levity* in the whole matter, and a ſhameleſs abuſe put upon *God* and Religi-

on,

on, to carry on the wicked deſigns of a Rebel Faction, as the Event hath proved.

But for the true ſtate of this Matter, I find my ſelf obliged to give a brief hiſtorical Account of the *Riſe* and *Progreſs* of this *Controverſie* of *Tranſubſtantiation*; which when I have done, the reſult and ſumm of the Account will be, that there is no one thing in which Chriſtendom more both *agrees* and *diſagrees*. All Parties conſent in the *thing*, and differ in the *manner*.

And here the Hiſtory will branch it ſelf into Two parts:

I. As the Matter is ſtated in the Church of *Rome*.

II. As it hath been determined in the *Proteſtant* Churches.

Where the firſt part will ſub-divide it ſelf into Two other branches.

1*ſt*. The *Eccleſiaſtical* account of the thing; that is, the Authoritative Definitions and Determinations of the Church about it. And,

2*ly*. The *Scholaſtical* account of the various Diſputes of the School-men among themſelves in their Cells and Cloyſters, none of which were ever vouched by the Authority of the Church: and when I have repreſented the whole matter of Fact, I may ſafely leave it to the Honour and Wiſedom of the Nation to judge, whether of all things in the World *Tranſubſtantiation* be not

not the unfitteſt thing in it to ſet up for a *State TEST?*

In the firſt place then it is evident to all Men, that are but ordinarily converſant in Eccleſiaſtical Learning, That the Ancient Fathers, from Age to Age aſſerted the *real* and *ſubſtantial* Preſence in very high and expreſſive terms. The Greeks ſtiled it, Μεταβολὴ, μεταρρύθμισις, μετασκευασμὸς, μετατύπωσις, μετασχημάτισις.

And the Latines agreeable with the Greeks, *Converſion*, *Tranſmutation*, *Transformation*, *Tranſfiguration*, *Tranſelementation*, and at length *Tranſubſtantiation:* By all which they expreſſed nothing more nor leſs than the *real* and *ſubſtantial Preſence* in the Euchariſt.

But to repreſent their Aſſertions at large, would require much too long a Diſcourſe for this ſhort Eſſay. And therefore I ſhall onely give an account of it from the time that it firſt became a Controverſie.

And the firſt Man that made it a publick Diſpute, was *Berengarius* Arch Deacon of *Angers*, in the Eleventh Century, about the Year 1047, who pleaded in his own behalf, the Authority of a Learned Man *Johannes Scotus Erigena*, who paſſed without Cenſure in the Ninth Century; but, to paſs him by, it is certain that *Berengarius* publickly denyed the Doctrine of the *Real* and *Subſtantial Preſence* of the Body

and Bloud of Chriſt, and reſolved the whole Myſtery into a meer *Type* and *Figure*? for this he is condemned of Hereſie in the Year 1050, in a Council at *Rome*, under *Leo* the Ninth; and in the ſame Year, in a *Synod* at *Verſelles*, and another at *Paris*; and afterwards by *Victor* the Second, in the Year 1055. Upon which *Berengarius*, in a Council held at *Tours*, in the ſame Year, ſubmitted, and ſolemnly recanted his Opinion.

But ſoon relapſing, Pope *Nicholas* the Second, ſummons a Council at *Rome*, of 113 Biſhops, in the Year 1509, where *Berengarius* abjures his Opinion in this form, *viz.* "*That he Anathe-*
"*matizes that Opinion, that aſſerts, That the*
"*Bread and Wine, after the Conſecration upon the*
"*Altar, is* onely a Sacrament, *and not the* true
"Body *and* Bloud *of our Lord Jeſus Chriſt: and*
"*that it is not* ſenſibly handled, *and* broke *by*
the Prieſt's hands, *and ſo* eaten *by the Communi-*
"*cants.* And this declaration he ſeals with an *Oath* to the *bleſſed Trinity* upon the *Evangeliſt*.

But upon the Death of Pope *Nicholas*, or rather of King *Henry* the firſt of *France*, a vehement Enemy of *Berengarius* his Doctrine, (who therefore had ſummoned the fore-mentioned ſeveral French Councils againſt him) *Berengarius* returns to his old Principles, and publickly juſtifies them in writing to the World. For which he is cenſured by ſeveral Provincial Councils.

But

But then *Gregory* the Seventh, ſucceeding in the Apoſtolick See, calls a Council at *Rome* in the Year 1078, in which *Berengarius* abjures again, much after the ſame form with the former abjuration. But Pope *Gregory* (not ſatisfied with the ſame general Confeſſion, of the *ſubſtantial Preſence*, that he had already eluded) in a ſecond Council, held the Year following, he impoſes this *Form* of *Recantation* upon him.

" I Berengarius *believe in my Heart, and confeſs*
" *with my Mouth, That the things upon the Altar,*
" *by virtue of Prayer and Conſecration, are changed*
" *into the true and* proper Fleſh *and* Bloud *of*
" *Chriſt, and are the* true Body *of Chriſt, that*
" *was* born *of a Virgin, and* ſacrificed *upon the*
" Croſs, *for the Salvation of the World, and that*
" ſits *at the right hand of the Father; and the*
" *true* Bloud *of Chriſt that was* ſhed *out of his*
" *Side, not only as a* ſacramental Sign, *but in*
" propriety *of* Nature *and* reality *of* Subſtance.

This is indeed a pretty bold Aſſertion of the *ſubſtantial Preſence*; but as to the *Modus* of it, it is evident, that he durſt not venture to *define* it, as himſelf declares in his *Commentaries upon the Goſpels*, where after having recited ſeveral Opinions about it, he concludes, " *But*
" *theſe ſeveral furmiſes I ſhall not purſue, it is*
" *enough that the* ſubſtance *of the Bread and*
" *Wine are* converted *into the* ſubſtance *of the*

" *Body and Bloud of Chriſt*; *but as to the* Modus " *of the Converſion, I am not aſhamed to confeſs my* " *Ignorance.* And ſo ended this Controverſie at that time; *Berengarius* ever after living peaceably; and about Eight Years after dying in the Communion of the Church.

But about this time *Ariſtotle's Philoſophy* was brought into *Europe*, out of *Arabia*, as it was tranſlated into the Arabick Tongue by *Averroes*, *Avicenna* and others, and out of them tranſlated into Latin; for the Greek Language was at that time utterly loſt in thoſe Weſtern parts of the World. This being then a mighty novelty, the School-men, that were the onely pretenders to Learning at that time, embraced it with a greedy and implicit Faith, ſuppoſing it the very *Goſpel* of all Philoſophick Knowledge; and therefore ſet themſelves to *mix* and *blend* it with the Doctrines of the Chriſtian Schools; and by its Rules and Maxims to explain all the Articles of the Chriſtian Faith.

Among the reſt he had one very odd Notion, ſingular to himſelf from all the other Philoſophers of *Greece*, *viz.* That every *ſubſtance* was compounded of *matter* and *form*; and that theſe two were *really diſtinct* from one another; and then that the *quantity* of every Body was really diſtinct from the *ſubſtance* of it, and ſo *diſtinct* as to be *ſeparable* from it: And laſtly, That all other *Qualities*,

Qualities, *Accidents*, and *Predicaments* were founded not in the *Subſtance*, but in the *Quantity*; and therefore in all change of Affairs ever followed its Fortunes.

Now the Catholick Church having in *all* Ages aſſerted the *real* and *ſubſtantial Preſence*; Oh, ſay they (to ſhew their deep new Learning) That is to be underſtood in the *Ariſtotelian* way, by ſeparating the *Form* of the Bread from the *Matter*; but chiefly by ſeparating the *inward Subſtance* of Bread, from its *outward Quantity*, and its *retinue of Qualities*.

This was the Riſe of *Philoſophick* or *Scholaſtick Tranſubſtantiation*, that the *Quantity* and *Accidents* of the Bread are pared off from all the *Subſtance*, and ſhaped and moulded a-new, ſo as to cover an humane Body: And after this they run into an infinite Variety of Diſputes and Hypotheſes among themſelves; ſo that till the Laſt Age, it hath been the chief entertainment of all pretenders to Philoſophy in Chriſtendom.

Rapertus Abbot of *Dentſch*, a Village upon the *Rhine*, lying on the other ſide of the River, againſt the City of *Cologne*, a Man of great reputation for Learning in that Age, makes out the Philoſophy of the Thing, *by the Union of the* Word, *or* Divine Nature, *that is* Omnipreſent *with the Bread and Wine*; *and it is that Unity* (he ſays) *that makes it one Body with that*

that in Heaven: And withal, that it is as eaſie for our Saviour to aſſume, or unite himſelf to one as the other; and when that is done, they are both one body; becauſe they are both his Body. This was fine and curious, but not *Ariſtotelian* enough for that Age; in which that Philoſophy was ſet up as the Standard of humane Wiſdom, by the *Beaux Eſprits*: Among theſe, *Petrus Abelardus* gain'd a mighty Name and Reputation for his skill in theſe new found Philoſophick Curioſities, tho' otherwiſe a Man verſed (much beyond the Genius of that Age) in Polite Learning; but being of a proud and aſſuming Nature, he ſoon drew upon himſelf the Envy of the leſs Learned Monks; which coſt him a long ſcene of Troubles, as he hath elegantly deſcribed them, in his Book of his own Perſecutions.

But among many other ſingularities to maintain the ſeparation of the *matter* from the *form*, and the *ſubſtance* from the *accidents* in the Sacrament of the Altar he is forced to make uſe of this ſhift, That upon the Separation of the Subſtance, the Accidents that cannot ſubſiſt of themſelves, are ſupported by the Air.

But then comes *Peter Lombard*, *Anno* 1140. Grand Maſter of the Sentences, and Father of the next race of School-men who indeed proves the *real* and *ſubſtantial Preſence* out of the Ancients; particularly St. *Auſtin* and St. *Ambroſe*; but when

when he comes to explain the manner of it, whether it be a *formal* or *material* change; whether the *ſubſtance* of the Bread and Wine be reduced into its *firſt matter*, or into *nothing*, and the like, his concluſion is, *definire non ſufficio*: "*I preſume not to determine; and therefore* "*quitting theſe uncertain things, this I certainly* "*know from Authorities*, viz. *That the* ſubſtance "*of the Bread and Wine, are* converted *into the* "ſubſtance *of the Body and Bloud of Chriſt; but* "*as for the* manner *of the Converſion we are not* "*aſhamed to confeſs our Ignorance.* But if you inquire in what *ſubject* the *Accidents* ſubſiſt, he anſwers problematically (*mihi videtur*) that they *ſubſiſt* without any *ſubject* at all.

But it was agreed in all Schools, That whatever became of the *Subſtance* the *Accidents* remained: and that all outward Operations terminated there; and that onely *they* were broken and eaten.

But as for the *ſubſtance* of the *Bread* and *Wine*, ſome were for its permanency *with* the Subſtance of the Body and Bloud, ſome for its *Annihilation*, ſome for *phyſical Converſion*. But then theſe curioſities were kept in the Schools, where witty Men, for want of more uſefull Imployment entertained and amuſed themſelves, with theſe fine ſubtleties of thought: But then they were confined within the Schools and ne-

ver

ver admitted ſo much as to ask the Authority of the Church.

In the next Age comes that young and active Pope, *Innocent* the Third, who ſucceeded to the See, *Anno* 1198. in the Thirty ſeventh year of his Age, having been made Cardinal in the Twenty ninth.

In the Eighteenth Year of his Reign he ſummoned the famous *Fourth*, or great Council of *Lateran*, at which were preſent above 400 Biſhops, Metropolitans and Patriarchs, beſides Embaſſadours from all Princes in Chriſtendom, for recovery of the Holy Land, Extirpation of Hereſies, and for Reformation of the Church. In this Council the Word *Tranſubſtantiate* is firſt uſed in a Decree of the Church, to expreſs the *real* or *ſubſtantial Preſence* of the Body and Bloud of Chriſt in the Sacrament, under the ſpecies of Bread and Wine: Where, in the Decree againſt the Hereſie of the *Albigenſes*, who denied the *Real Preſence*, it is Enacted, "*That* "*the* Body *and* Bloud *of Chriſt*, *are* really *con-* "*tained under the ſpecies of Bread and Wine: The* "*Bread being* Tranſubſtantiated *into the Body*, "*and the Wine into the Bloud*, *by the Power of* "*God.* But though the Council uſed the word to Expreſs the Myſtery, they did not ſo much as *define* its *ſignification*, much leſs the *nature* of the thing. It was a Word that at that time it ſeems)

ſeems) was in *faſhion*, having been made uſe of by ſome of the more Polite Writers of the Age.

Some give the honour of the Invention to *Paſcaſius Radbertus*, ſome to *Petrus Bleſenſis*, and ſome to others; but being a word in Vogue among Learned Men, the Council made uſe of it as a Term of Art, inſtead of the old word, *Tranſelementation*, that had hitherto kept its poſſeſſion among both *Greeks* and *Latins*.

It is pity the *Greek* Copy of this Canon is loſt, whereas all the *reſt* are preſerved: For if we had the *Greek* word that anſwered to the *Latin*, it might have given us ſome more light into the thing. However, this was all that was defined by *Innocent* the Third, or by the Council of *Lateran*; for it is much diſputed by Learned Men, who was the *Author* of thoſe Canons, many contending that they were drawn up after the Council, becauſe they often quote and appeal to its Decrees.

This is the chief Argument of the Learned and the Loyal *William Barclay* and others againſt them. But if theſe Learned Men had conſidered a little further, and looked back to the Third Council of *Lateran*, they would have found all the Canons cited in *this* extant in *that*: So that onely ſome Canons of the Third Council, are revived and ratified in this Fourth: And after the clearing of this Objection, I can ſee no other material Exception againſt Them.

But to proceed, this word having gain'd the Authority of so great a Council, and being put into the Decretals of the Church, by *Gregory* the Ninth, in honor of his Uncle *Innocent* the Third, it soon gained universal usage among the Latines, and was adopted into the Catalogue of *School Terms*; and was there hammer'd into a Thousand *shapes* and *forms*, by those Masters of Subtlety: And upon it St. *Thomas of Aquin* erects a new Kingdom of his own, against the old *Lombardian* Empire; but long he had not Reigned, when *Scotus* our subtle Countrey-man, set up against him. And whatever St. *Thomas of Aquin* asserted, for that reason onely, he contradicted him; so that they two became the very *Cæsar* and *Pompey* of the Schools, almost all the great Masters of Disputation from that time, fighting under one of their commands; and what intelligible Philosophy both parties vented about the *Substantial* or *Transubstantial Presence*, upon supposition of the real difference between *Matter* and *Form*, *Substance* and *Accidents*, would be both too nice and too tedious to recite; onely in general the *Thomists* maintain the *Transmutation* of the Elements; the *Schotists*, the *Annihilation*; and they proceed to abstract so long, till they could not onely separate the Matter and Form, and Accidents of the Bread from one another, but the *Pareity* or Breadishness

iſhneſs it ſelf from them all, and founded a new *Utopian* World of Metaphyſick and Specifick Entities and Abſtracts.

Thus far I have, as briefly as I can, repreſented the *Scholaſtick Hiſtory* of this Argument; in which the Authority of the Church is not at all concerned; having gone no farther than to aſſign or appropriate a Word to ſignifie ſuch a thing; but all along declaring the Thing it ſelf to be beyond the compaſs of a Definition. I know 'tis commonly ſaid, that the Council of *Trent* hath preſumed to define the *Modus*; and learned Men (I know not by what fatal over-ſight) take it up on truſt one from another; and the Definition is generally given in theſe Terms: That,

Tranſubſtantiation is wrought by the Annihilation *of the* ſubſtance *of the Bread and Wine, the* Accidents *remaining: To the which Annihilation ſucceeds the Body and Blood of Chriſt, under the Accidents of Bread and Wine.*

So the Biſhops of *Durham* and *Wincheſter* repreſent it; ſo Mr. *Alix*, and the Writers of his Church, and not onely ſo but contrary to the ſenſe of all other Churches, they confound the *Real Preſence* with *Tranſubſtantiation*, as this Learned Man hath done through his whole Diſputation upon it, uſing the very words promiſcuouſly (as indeed all the modern Followers of *Calvin* do) and charging the ſame abſurdities upon both,

and imputing the firſt invention of the *Real Preſence* to *Nicolas* the Second, and *Gregory* the Seventh, in their Decrees againſt *Berengarius*. But I cannot but wonder how ſo many Learned Men ſhould with ſo much aſſurance fanſie to themſelves ſuch a Definition in the *Trent* Council, of the *Modus* of *Tranſubſtantiation*, by the *Annihilation* of the *Subſtance*, and the *Permanency* of the *Accidents*, when the Fathers of that Council were ſo far from any ſuch Deſign, That they deſign'd nothing more carefully, Than to avoid all Scholaſtick Definitions. The ſubtil Diſputes about the *Modus exiſtendi* (as they termed it) between the *Dominicans* and *Franciſcans* in that Council are deſcribed at large by Father *Paolo* himſelf in the Fourth Book of his Hiſtory. But withal, he ſays, they were extreamly Diſpleaſing and Offenſive to the Fathers, but moſt of all to the NUNCIO himſelf; and therefore it was reſolved in a General Congregation to determine the Matter in as few and general Terms as poſſible, to offend neither Party, and avoid Contentions; and when, notwithſtanding this Decree, they fell into new Diſputes, they are check'd by the Famous Biſhop of *Bitunto*, who was one of the chief Compilers of the Canons, telling them they came thither to condemn Hereſies, not to define Scholaſtick Niceties. And accordingly in the very Firſt Chapter of the 13*th.* Seſſion, in which this

Article

Article was defined, when they determined the *Real Preſence*; they at the ſame time declare the *Exiſtendi Ratio* to be ineffable; and in the *4th.* Chapter, where *Tranſubſtantiation* is decreed, the Canon runs thus: That,

"*By the Conſecration of the Bread and Wine,* "*there is a* Converſion *of the whole Subſtance* "*of the Bread into the Subſtance of the Body of* "*Chriſt, and of the whole Subſtance of the Wine* "*into the Subſtance of his Bloud, which Conver-* "*ſion is fitly and properly called by the Holy Catho-* "*lick Church,* Tranſubſtantiation.

In all which the Council onely appropriates the Word *Tranſubſtantiation* to expreſs the *Real Preſence,* which it had before determined in the Firſt Chapter, not to be after a *natural* way of Exiſtence, as Chriſt ſits at the right Hand of God, but *Sacramental,* after an *ineffable manner.*

Tho here ſome peeviſhly object, the Inconſiſtence of the Council with it ſelf, when it declares, that the thing is *inexpreſſible* and yet appropriates a word to *expreſs* it: Whereas all Chriſtendom knows that the *Proceſſion* of the Eternal Word from the Father is Ineffable, and yet is expreſſed by the Word *Generation:* and that the *Union* of the divine and humane Nature is ineffable, and yet is called the *Hypoſtatical Union*; and that the *Unity* in the *Trinity* is ineffable, and yet is expreſſed by the Word

Word *Conſubſtantial*: So that this Council ſeems to have defin'd no more than the Council of *Nice* did in the Doctrine of the Bleſſed Trinity, in expreſſing the Unity of the Three Perſons by the Word ὁμοούσιος, and the Diſtinction, by the Word ὑπόστασις, which amounted to no more than this, That as it is certain from the Holy Scriptures, that in the Unity of the Godhead there is a Trinity, ſo the Holy Fathers to avoid the Niceties of contentious Men, ſuch as *Arius* was, determine that for the time to come the Myſtery ſhall be expreſſed by the Terms ὁμοούσιος and ὑπόστασις; but as for any Philoſophycal Notion of the Myſtery, the Church never preſum'd to define it, and this is the *Definition* of the Council of *Trent*, of the *Real Preſence*, that there is a *Converſion* of the *Subſtances* under the Species or Appearances of Bread and Wine, which the Church hath thought convenient to expreſs by the Word *Tranſubſtantiation*.

And though the Council approve the Word, yet it does not impoſe it, it onely declares it to be *convenient*, but no where ſays 'tis *neceſſary*. And as for the Term *Converſion*, it is much older than the Word *Tranſubſtantiation*, familiarly uſed by the Ancient Fathers; and ſo is the Word *Species*: I know indeed it is uſual with Schoolmen and Proteſtant Writers to tranſlate the Words under *Species of Bread and Wine*, by theſe

theſe Words, under the *Accidents of Bread and Wine*, as particularly the late Biſhops of *Durham* and *Winchester* have done. But this is to impoſe Philoſophick Niceties upon the Decrees of the Church.

And tho' perhaps all the Fathers of the Council believed the Reality of the New Subſtantial Preſence under the Old Accidents, yet they had more Temper and Diſcretion than to Authoriſe it by conciliar Determination, and therefore uſe only the Word *Species* (and no other Word is uſed by *Nicolas* II, *Gregory* VII, and *Innocent* III, that are thought the Three great Innovators in the Argument of the *Real Preſence*) that properly ſignifies Appearance, but nothing of Phyſical or Natural Reality, ſo that tho' the Preſence under the Species be *Real*, yet as the Council hath defined it, it is not *Natural* but *Sacramental*, which *Sacramental Real Preſence* they expreſs by the Word *Tranſubſtantiation*, and recommend the Propriety of the Word to the acceptance of Chriſtendom.

This is the ſhort Hiſtory of the *Real Preſence* in the Church of *Rome*, where, as far as I can diſcern, the *thing* it ſelf hath been owned in all Ages of the Church, the *Modus* of it never defined, but in the Schools, and though they have fancied a thouſand Definitions to themſelves, their Metaphyſicks were never admitted into the Church. And ſo I proceed

ceed to give an account of it, as it hath been defin'd in the Proteſtant Churches, where we ſhall find much the ſame *Harmony* of *Faith* and *Diſcord* of *Philoſophy* as in the Church of *Rome*.

And firſt we muſt begin with the famous *Confeſſion of Ausburg*, that was drawn up by *Melanchthon*, and in the Year 1530. preſented to *Charles* the Fifth, by ſeveral Princes of *Germany*, as a Declaration of the Faith of the firſt Reformers; and as the onely true ſtandard of the Ancient Proteſtant Religion.

The Confeſſion conſiſts of Two parts.

I. What Doctrines themſelves Taught.

II. What Abuſes they deſired to be reformed.

As to the later; the Emperour undertook to procure a General Council.

As to the former; particularly this Article of the *Preſence in the Sacrament*, they have publiſhed it in two ſeveral forms: In the *Latin* Edition it is worded thus: " *Concerning the Lord's Supper*, " *we teach, That the Body and Bloud of Chriſt are* " *there* preſent indeed, *and are* diſtributed *to the* " *Recievers at the Lord's Supper*; *and* condemn " *thoſe that teach otherwiſe.* In the *German* Edition it is worded thus: " *Concerning the Lord's* " *Supper we teach, That the* true Body *and* Bloud " *of Chriſt are* truely preſent *in the Supper*, *un-* " *der the* ſpecies *of Bread and Wine, and are there* " diſtributed *and* received. And in an Apology written

written by the *ſame* hand, and publiſhed the Year following, it is thus expreſſed: "*We be-* "*lieve, That in the Supper of our Lord, the Body* "*and Blood of Chriſt are* really *and* ſubſtantially "*preſent, and are Exhibited indeed* with *thoſe* "*things, that are ſeen, the Bread and Wine. This* "*belief our Divines conſtantly maintain, and we* "*find not only the Church of* Rome *hath aſſerted* "*the* Corporeal Preſence, *but that the* Greek "*Church hath anciently, as well as at this time, aſſer-* "*ted the ſame; as appears by their* Canon Miſſæ.

The ſame Author Explains himſelf more at large in his Epiſtle to *Fredericus Myconius.* "*I ſend you* (ſays he) *the paſſages out of the* "*Ancients, concerning the Lord's Supper, to prove,* "*that they held the ſame with us; namely,* "*That the Body and Blood of our Lord are there* "preſent indeed. And after divers Citations he concludes "*That ſeeing this is the* expreſs "Doctrine *of the* Scriptures, *and* conſtant Tra-"dition *of the* Church, *I cannot conceive how,* "*by the name of the Body of Chriſt, ſhould only be* "*underſtood the* ſign *of an* abſent Body; *for though* "*the Word of God frequently makes uſe of Meta-* "*phors, yet there is a great difference to be made* "*between* Hiſtorical Relations, *and* Divine Inſti-"tutions. *In the firſt, matters tranſacted among* "*Men, and viſible to the Sence are related; and* "*here we are allow'd, and often forced to ſpeak*

"*figuratively: But if in Divine Precepts, or Re-*
"*velations, concerning the Nature or the Will of*
"*God, we ſhould take the ſame liberty, wiſe Men*
"*cannot but fore-ſee the Miſchiefs that would un-*
"*avoidably follow. There would be no certainty of*
"*any Article of Faith.* And he gives an inſtance in the Precept of *Circumciſion* to *Abraham*: *That upon thoſe Terms the good Patriarch might have argued with himſelf, That God never intended to impoſe a thing ſo ſeemingly abſurd, as the words ſound; and that therefore the Precept is to be underſtood only of a Figurative or Metaphorical Circumciſion; the Circumciſion of our Luſts.* So far this Learned Reformer.

Now the Authority of *Melanchthon* weighs more with us of the Church of *England*, (as the learned Dr. *St.* very well obſerves) that in the ſettlement of our Reformation, there was no ſuch regard had to *Luther* or *Calvin*, as to *Eraſmus* and *Melanchthon*, whoſe Learning and Moderation were in greater Eſteem here, than the fiery ſpirits of the other; and yet few Writers have aſſerted the *Subſtantial* and *Corporeal Preſence* in higher terms than this *moderate Reformer*; and though he may ſometimes have varied in Forms of Speech, he continued conſtant and immoveable in the ſubſtance of the ſame Doctrine.

Conference, p. 119.

For in the Confeſſion of the *Saxon* Churches (at the Compiling of which he was chief Aſſiſtant) drawn up in the Year 1551. to have been pre-

preſented to the Council of *Trent*; a *true* and *ſubſtantial Preſence* is aſſerted, during the time of Miniſtration. "*We teach* (ſay they) *That Sa-* "*craments are divine Inſtitutions*; *and that the* "*things themſelves* out of the uſe *deſign'd are no* "*Sacraments*; *but* in the uſe, *Chriſt is verily and* "ſubſtantially *preſent*; *and the Body and Blood of* "*Chriſt are indeed taken by the Receivers.*

There ſeems to have been one ſingular Notion in this Confeſſion, That the Real and Subſtantial Preſence laſts no longer than the Miniſtration; but that is nothing to our Argument, as long as a *ſubſtantial Preſence* is aſſerted.

In the Year 1536 an Aſſembly of the Divines of the *Ausburg* Confeſſion on one ſide, and the Divines of *Upper Germany* on the other, conven'd at *Wirtemberg*, by the procurement and mediation of *Bucer*, who undertook to moderate between both parties; where they agreed in this form of Confeſſion. "*We believe according to the Words of* "Irenæus, *That the Euchariſt conſiſts of two things,* "*one Earthly, the other Heavenly*; *and therefore be-* "*lieve and Teach, That the Body and Blood of Chriſt* "*are truly and* ſubſtantially *exhibited and received* "*with the Bread and Wine.* This is ſubſcribed by the chief Divines of both parties, and approved by the *Helvetian* Miniſters themſelves.

The *Bohemian Waldenſes* in their Confeſſion of Faith preſented to *Ferdinand*, King of the

Romans and *Bohemia*, declare expreſly, That the Bread and Wine, are the very Body and Blood of Chriſt; and that Chriſt is in the Sacrament with his *Natural Body*, but by another way of Exiſtence than at the Right-hand of God.

In the *Greek* Form of Conſecration, this Prayer was uſed: *Make this Bread the precious Body of thy Chriſt; and that which is in this Cup, the precious Blood of thy Chriſt*, changing *them by thy Holy Spirit*; which words are taken out of the Liturgies of St. *Chryſoſtom* and St. *Baſil*.

And *Jeremias* the Learned *Patriarch of Conſtantinople*, in his Declaration of the Faith of the *Greek* Church in Anſwer to the *Lutheran* Divines, affirms, *That the Catholick Church believes, that after the Conſecration the Bread is* changed *into the very Body of Chriſt, and the Wine into the very Blood, by the Holy Spirit.*

In the Year 1570, was held a Council in *Poland* of the Divines of the *Ausburg*, the *Helvetian*, and the *Bohemian* Confeſſions, in which they agreed in this Declaration. *As to that unhappy Controverſie of the Supper of our Lord, We agree in the Sence of the Words, as they are rightly underſtood by the Fathers, particularly by* Irenæus, *who affirms, that the Miſtery conſiſts of two Things, one Earthly, and another Heavenly. Neither do we affirm, that the Elements*

Elements and Signs are meer naked and empty Things ſignified to Believers.

But to ſpeak more clearly and diſtinctly, we agree that we believe and confeſs the ſubſtantial Preſence *of Chriſt is* not only ſignify'd *to Believers, but is* really held forth, diſtributed and exhibited, *the Symbols being joined with the thing it ſelf, and not* meerly naked, *according to the* nature of Sacraments. This Confeſſion was confirmed at ſeveral times, by ſeveral following Synods in the ſame Kingdom, at *Cracow* 1573. *Peterkaw* 1578. at *Walhoff* 1583.

The firſt man that oppoſed the real and ſubſtantial Preſence was *Caroloſtadius*, Archdeacon of *Wirtenberg*, of whom the candid and ingenious *Melanchon* gives this Character: That he was a furious Man, void both of Wit, Learning and common Sence, not capable of any Act of Civility or good Manners; ſo far from any appearances of Piety, that there are moſt manifeſt Footſteps of his Wickedneſs. He condemns all the Civil Laws of the Heathen Nations, as Unlawful, and would now have all Nations governed by the judicial Law of *Moſes*, and embrac'd the whole Doctrine of the *Anabaptiſts*.

He ſets up the Controverſie about the Sacraments againſt *Luther*, meerly out of Envy and Emulation, not out of any ſence of Religion, and much more to the ſame Purpoſe: The Truth

Truth of all which (he ſays) a great part of *Germany* both can and will atteſt. Though the greateſt Proof of his Levity is his own Writing, when all that Diſorder and Schiſm that he made in the Church, of which he profeſs'd himſelf a Member, was founded upon no better Bottom than this ſlender Nicety, That when our Saviour ſaid, This is my Body, he pointed not to the Bread, but to himſelf.

But in this he is vehemently oppoſed by his Maſter *Luther*, in behalf of a *true Corporeal Preſence*, eſpecially in his Book *Contra Cœleſtes Prophetas ſeu Fanaticos*; wherein he lays down this Aſ-
" ſertion, *That by the Demonſtrative Pronoun* hoc,
" *Chriſt is declared to be* Truly *and* carnally pre-
" ſent with *his Body in the Supper, and that* the
" Communication of the Body of Chriſt, *of*
" *which St.* Paul *ſpeaks, is to eat the Body of*
" *Chriſt in the Bread, neither is that* Communi-
" cation Spiritual only *but* Corporeal, *as it is*
" *in the perſonal Union of Chriſt: So we are*
" *to conceive of the Sacrament, in which the*
" *Bread and the Body make up one thing, and af-*
" *ter an* incomprehenſible *manner, which no Rea-*
" *ſon can Fathom, become one Eſſence or Maſs, from whence, as Man becomes God, ſo the Bread becomes*
" *the Body.*

And in a Sermon preached by him the ſame Year at *Wirtemberg*, againſt the *Sacramentarian Hereticks*,

Hereticks, as he calls them: "*The Devil oppoſes* "*us by his* Fanatick Emiſſaries *in the* Blaſpheming "*the Supper of our Lord, that dream the Bread* "*and Wine are there only given as a Sign or Sym-* "*bol of our Chriſtian Profeſſion, nor will allow that* "*the Body and Blood of Chriſt are there preſent* "*themſelves, though the words are expreſs and* "*perſpicuous:* Take, eat, this is my Body. In this Controverſie he was engaged all his Life, againſt *Caroloſtadius*, and other *Apoſtates* from the *Ausburg* Confeſſion, giving them no better Titles than of *Fanaticks*, *Hereticks*, *Betrayers of Chriſt*, *Blaſphemers of the Holy Ghoſt*, *and Seducers of the World.*

And in his laſt Book againſt the *Divines* of *Lovain* in the Year 1545, the Year before his Death, he makes this ſolemn Declaration: "*We ſeriouſly believe the* Zuinglians, *and all* Sa- "cramentarians, *that deny the Body and Blood of* "*Chriſt to be received* Ore carnali, *in the Bleſſed* "*Sacrament, to be* Hereticks, *and no Members* "*of the Church of Chriſt:* So that hitherto it is evident, That the *whole Body* of the true *Old* Proteſtants, both in their publick Confeſſions and private Writings, unanimouſly aſſerted the *Corporeal* and *Subſtantial Preſence*, as they uſe the Words promiſcuouſly.

As for the *Calvinian* Churches, *Grotius* hath obſerved very truly, That the *Calvinifts* expreſs themſelves

themſelves in a quite different Language, in their *Confeſſions*, from what they do in their *Diſputations*, where they declare themſelves more frankly. In their Confeſſions they tell you, That the Body and Blood of Chriſt, are taken *Really*, *Subſtantially*, *Eſſentially*; but when you come to Diſcourſe them cloſer, the whole Buſineſs is *Spiritual*, *without Subſtance*, only with a *ſignifying Myſtery*; and all the *reality* is turned into a receiving by *Faith*; which, ſays he, is a perfect contradiction to the Doctrine of the whole Catholick Church.

So they declare in the Conference at *Presburg* with the *Lutherans*, That in the Sacrament, Chriſt indeed gives the Subſtance of his Body and Blood by the working of the Holy Ghoſt.

And when *Luther* ſignify'd to *Bucer*, his Jealouſie of the Divines of *Strasburgh* and *Bazil*, as if they believed nothing to be preſent in the Sacrament, but the Bread and Wine. *Bucer* returns this Anſwer, in the name, and with the conſent of all his Brethren; "*This is their* "*Faith and Doctrine concerning the Sacrament*, "*That in it, by the Inſtitution and Power of our* "*Lord, his* true Body *and his* true Blood *are* "*indeed* exhibited, given *and* taken, *together* "*with the viſible Signs of Bread and Wine (as* "*his own Words declare.) This is the Doctrine* "*not only of* Zuinglius, *and* Oecolampadius, *but* "*the*

" *the Divines of* Upper Germany *have declared*
" *the ſame in their publick Confeſſions and Writings.*
" *So that the Difference is rather about the* man-
" ner *of the Abſence and Preſence, than about the*
" *Preſence or Abſence* themſelves.

And the Reformed *French Church* in the year 1557. declare themſelves much after the ſame manner, to a Synod of Reform'd *German* Divines, held at *Wormes*. *We confeſs that in the Supper of our Lord, not only all the Benefits of Chriſt, but the very* Subſtance of the Son of Man, *the* very Fleſh, *and the* very Blood *that he* ſhed *for us, to be there not* meerly ſignify'd, *or* Symbollically, Typically, *or* Figuratively, *as a Memorial of a thing abſent, but* truly *held forth, exhibited and offered to be received, together with the Symbols, that are by no means to be thought naked, which by virtue of God's Promiſe,* always *have the thing it ſelf truly and certainly conjoin'd with them, whether they are given to the* good *or to the* bad.

But what need of more Witneſſes, when *Calvin* himſelf, the very *Urim* and *Thummim* of the *Calvinian* Churches, declares his Sence in
" theſe expreſs Words. *I affirm that Chriſt is* *Inſtit. Lib.*
" *indeed given by the Symbols of Bread and* *4. cap. 17.*
" *Wine, and by conſequence his Body and Blood,* *Sect. 11.*
" *in which he fulfilled all Righteouſneſs for our*
" *Juſtification, and as by that we were ingrafted*
" *into his Body, ſo by this are we are made* Parta-

" kers of his Subſtance, *by Virtue of it we feel the*
" *Communication of all good Things to our ſelves.*

Sect. 32. " *But as to the* Modus, *if any Man inquire of*
" *me, I am not aſhamed to confeſs that the* Myſtery
" *is too ſublime for my Wit to comprehend, or to ex-*
" *preſs; and to ſpeak freely, I rather feel than un-*
" *derſtand it, and therefore here without Contro-*
" *verſie I embrace the Truth of God, in which I*
" *am ſure I may ſafely acquieſce. He affirms, That*
" *his* Fleſh *is the* Food *of my Soul, and his* Blood
" *the* Drink. *It is to theſe Aliments that I offer*
" *my Soul to be nouriſhed. He commands me in his*
" *Holy Supper, under the Symbols of Bread and*
" *Wine, to take, eat, and drink, his Body and Blood,*
" *and therefore I doubt not but he gives it.* Here,
beſides the expreſs Words themſelves, if there be ſo much *Myſtery* in the thing as he affirms, there is much more than *meer Figure.*

And in another Paſſage he thus expreſſes himſelf. " *That God doth not trifle in* vain Signs, *but*
" *does in good earneſt perform what is repreſented*
" *by the Symbols*, viz. *the Communication of his*
" *Body and Blood, and that the Figure conjoined*
" *with the* Reality, *is repreſented by the Bread,*
" *and the Body of Chriſt is offered and exhibited*
" *with it, the true Subſtance is given us, the* Re-
" ality *conjoined with the* Sign, *ſo that we are made*
" *Partakers of the* Subſtance *of the Body and Blood.*
This is expreſs enough.

But

But yet in his Book *de Cœna Domini*, he declares his Sence much more fully.

" *If notwithſtanding* (ſaith he) *it be enquired,* " *whether the Bread be the Body, and the Wine the* " *Blood of Chriſt? I anſwer, That the Bread and* " *Wine are the viſible Signs that repreſent the Body* " *and Blood; and that in the Name of the Body* " *and Blood is given to them, becauſe they are the* " *Inſtruments by which our Lord Jeſus Chriſt is* " *given to us.*

" *This form of Speech is very agreeable to the* " *thing it ſelf, for ſeeing the Communion that we* " *have in the Body of Chriſt is not to be ſeen with* " *our Eyes, nor comprehended by our Underſtand-* " *ings, yet 'tis there* manifeſtly expoſed to our " Eye-ſight; *of which we have a very proper Ex-* " *ample in the ſame caſe: When it pleaſed God* " *that the Holy Ghoſt ſhould appear at the Baptiſm* " *of Chriſt he was pleaſed to repreſent it under the* " *appearance of a* Dove; *and* John *the* Baptiſt, " *giving an Account of the Tranſaction, only re-* " *lates that he ſaw the Holy Ghoſt deſcending; ſo* " *that if we conſider rightly we ſhall find that* " *he ſaw nothing but the* Dove, *for the Eſſence of* " *the Holy Ghoſt is inviſible: But he knowing the* " *Viſion not to be a* vain Apparition, *but a certain* " Sign *of the* Preſence *of the Holy Ghoſt repreſented* " *to him in that manner, that he was able to bear* " *the Repreſentation.*

" *The ſame thing is to be ſaid in the Communi-*
" *on of our Saviour's Body and Blood, That it is a*
" *Spiritual* Myſtery, *neither to be beheld with*
" Eyes, *nor comprehended with* humane Under-
" ſtanding, *and therefore is repreſented by Figures*
" *and Signs, that (as the weakneſs of our Nature*
" *requires) fall under our Senſes, ſo as 'tis not a*
" bare *and* ſimple Figure, *but conjoin'd with its*
" Reality *and* Subſtance: *Therefore the Bread is*
" *properly called the Body, when it doth not only*
" *repreſent it, but alſo brings it to us.*

" *And therefore we will readily grant, That the*
" *Name of the Body of Chriſt may be transferr'd*
" *to the Bread, becauſe it is the Sacrament and*
" *Emblem of it ; but then we muſt add, that the*
" *Sacrament is by no means to be ſeparated from*
" *the Subſtance and Reality.*

" *And that they might not be confounded, it is*
" *not only convenient, but altogether neceſſary, to*
" *diſtinguiſh between them, but intolerably abſurd*
" *to divide one from the other. Wherefore when we*
" *ſee the viſible Sign what it repreſents, we ought*
" *to reflect from whom it is given us, for the*
" *Bread is given as a Repreſentation of the Bo-*
" *dy of Chriſt, and we are commanded to eat it.*

" *It is given, I ſay, by God, who is infallible*
" *Truth, and then if God* cannot deceive *nor* lye, *it*
" *follows that He in* reality gives *whatever is there*
" repreſented: *And therefore it is neceſſary that we*

" really.

" really receive *the Body and Blood of Christ, see-*
" *ing the* Communion *of both is represented to us.*

" *For to what purpose should he command us*
" *to eat the Bread and drink the Wine, as signi-*
" *fying his Body and Blood, if without some spiri-*
" *tual Reality we only received the Bread and*
" *Wine? Would he not* vainly *and* absurdly *have*
" *instituted this Mystery, and as we* Frenchmen
" *say,* by false Representations?

" *Therefore we must acknowledge that if God*
" *gives us a true Representation in the Supper,*
" *that the* invisible Substance *of the Sacrament is*
" *joined with the* visible Signs, *and as the Bread*
" *is distributed* by hand, so *the Body of Christ is*
" *communicated to us to be Partakers of it. This*
" *certainly, if there were nothing else, ought abun-*
" *dantly to satisfy us, when by it we understand,*
" *that in the Supper of our Lord, Christ gives us the*
" true *and* proper Substance *of his Body and Blood.*

Thus far *Calvin*: And I think it is as high a Declaration of the *real* and *substantial* Presence, as I have met with in any Author whatsoever. And if in any other Passages the great *Dictator* may have been pleased to contradict himself, that is, the old *Dictatorian Prerogative* of that Sect, as well as the old *Romans*, That whatever Decrees they made, however *inconsistent*, they were always *Authentick*.

Neither doth *Beza* at all fall short of his ado-

red

red Maſter in the Point of *ſubſtantial Preſence*: In his Book againſt *Weſtfalus* a Sacramentarian, *de Cœna Domini*, he declares freely that the τὸ ῥητὸν, or grammatical Sence of our Saviour's Words, *This is my Body*, cannot be preſerved without *Tranſubſtantiation*, and that there is no Medium between *Tranſubſtantiation* and a *meer Figure*: And yet the whole Deſign of the Book is to prove the *real* Preſence in the Sacrament, in oppoſition to the *Figurative*.

And in the Year 1561, The Proteſtant Churches of *France* held a Synod at *Rochel*, and the Year following at *Nimes*, in both which *Beza* ſat as Preſident, where the *ſubſtantial Preſence* was maintain'd, and defin'd with great Vehemence againſt the Innovators (as they were then eſteemed;) for when *Morellus* mov'd to have the Word *Subſtance* taken out of their Confeſſion of Faith, *Beza* and the Synod, not without ſome Indignation, decreed againſt them.

This Decree *Beza* declares in his Epiſtle to the Miniſters of *Zurick*, dated *May* the *17th.* 1572, to extend to the Proteſtants of *France* only, leaſt they who were *Zuinglians* ſhould take Offence at it as a Cenſure particularly deſigned againſt themſelves.

But the higheſt Declaration of the *French* Proteſtants is that ſent by their Embaſſadors to the *German* Divines, aſſembled at *Wormes Anno* 1557.

1557. in which Buſineſs *Beza* was chief Manager. *We confeſs*, ſay they, *that in the Supper of our Lord, not only all the Beneſits of Chriſt, but the very* Subſtance of the Son of Man, *the very* real Fleſh, *the very Blood that he ſhed for us, not* only *to be ſignified or* Symbolically, Typically, *or* Figuratively *to be propoſed as the Memorial of a thing abſent, but to be* truly repreſented, exhibited *and* offered *to be received; the Symbols by no means to be thought naked, being annexed, which becauſe of the Promiſe and Engagement of God, always have the* thing *it ſelf truly and certainly conjoin'd, whether given to the Good or to the Bad.*

But theſe Civilities and Condeſcentions were made in their low Ebbs of Fortune: For whenever they could flatter themſelves with any Advantage of Intereſt, no Accomodations would ſerve their Turn. Thus at the famous Conference at *Poiſſy*, before *Charles* the Ninth, *Anno* 1561, where they ſuppoſed themſelves warm; and powerful enough, by the Favour of the Queen-Mother (who ſupported them for her own Ends of State) and ſome great Miniſters of State, who (by the way) ſoon after proved Rebels, I mean *Coligny* and his Faction; *Beza*, who was the chief Manager in behalf of the Proteſtants, runs high in his Demands. "*As* "*to the Euchariſt*, ſays he, *the Body of Chriſt is* "*as far diſtant from it, as the higheſt Heaven*

"*from*

" *from the Earth: For our ſelves and the Sacra-*
" *ments are upon the Earth, but Chriſt's Fleſh is*
" *in Heaven ſo glorified, that it hath not loſt the*
" *Nature, but the Infirmity of a Body. So that we*
" *are Partakers of his Body and Blood only after a*
" ſpiritual *way, or by* Faith.

This Boldneſs highly offended the Queen; and therefore he afterwards endeavoured to excuſe himſelf by Palliations and ſoftning Expreſſions, but after all, to avoid farther Equivocation, he is hardly preſſed to it by the Cardinal of *Lorrain*, whether they would ſtand to the Confeſſion of *Ausburg*. *Beza* demurs and conſults *Calvin*; *Calvin* defies it, and commands him to proteſt againſt it. Upon which Occaſion *Oſiander*, a plain Proteſtant, in his Hiſtory makes this Remark upon the *Calvinian* Honeſty.

" *Heretofore* (ſays he) *when Peace was granted*
" *to the Proteſtants in* Germany, *the* Calviniſts
" *put in their Claim to their Share in it, becauſe*
" *they own'd the* Ausburg *Confeſſion* (and it was
" ſubſcrib'd by *Calvin* himſelf) *notwithſtanding*
" *that at the ſame time they held contradictory*
" *Opinions. But in the Conference at* Poiſſy, *when*
" *they preſumed that they had Strength and Force*
" *enough to defend their own Doctrines, they open-*
" *ly rejected the* Ausburg *Confeſſion*, when it was
" offered them by the Cardinal of *Lorrain*, to
" ſubſcribe as the only Article of Pacification.

" *And*

" *And yet after this, when they had not obtained their*
" *Ends, they again in affront to their own Conſciences,*
" *cry up the* Ausburg *Confeſſion* as their only Stan-
" dard of Faith, *not that they approved it, but*
" *under that falſe Guiſe to impoſe* Calviniſm *upon*
" *the plain meaning* Lutherans. So far the Hiſtori-
an, though the matter of Fact is its own beſt Proof.

This is the ſhort Account of this Controver-ſie in all foreign Churches. All Parties of Chriſtendom agree in the *Subſtance* of the *Do-ctrine*, even the *Calviniſts* themſelves, who, tho they ſometimes attempted to deny it, had not Confidence enough to be ſteady to their own Opinion, but were often forced to ſubmit it to the conſent of Chriſtendom.

From all theſe Premiſes it is evident, that no one thing in the World is more unfit to be ſet up for a *Teſt* than *Tranſubſtantiation*, ſeeing all Parties agree in the *thing*, tho not in the *Word*, and yet tho they do, they again diſagree in numberleſs Speculations about it, and when they have done, all Parties unanimouſly agree that the *Modus* is a thing utterly unknown and in-comprehenſible. So that take it one way (*i. e.*) as to the thing it ſelf, or the *real Preſence*, the Teſt is a *Defiance* to all *Chriſtendom*; take it the other way, as to the *Modus*, it is nothing at all but only impoſing an *unintelligible Thing* upon the Wiſdom and Honour of a Nation under the ſevereſt Penalties.

As for the Church of *England*, ſhe agrees with the Tradition of the *Catholick* Church both *Roman* and *Reformed*, in aſſerting the *Certainty* of the *real Preſence*, and the *Uncertainty* of the *Manner* of it; tho the true account of it hath been miſerably perplexed, and diſturbed by the oblique Practices of the Sacramentarians.

The firſt Account we have of it is in our celebrated *Church-Hiſtorian* out of Dr. *Stillingfleet*'s famous inviſible *Manuſcript*, whereby as he had before made Archbiſhop *Cranmer* a meer *Eraſtian* as to *Diſcipline*, ſo now here he makes him a meer *Sacramentarian* as to *Doctrine*.

Part 2. p. 62. *Collect. N.* 25.

A Committee of ſelected Biſhops and Divines being appointed in the Firſt Year of King *Edward*, for examining and reforming the Offices of the Church. The Firſt, becauſe *moſt material* Point, was the Euchariſt, concerning which all things were put into certain Quæries, to which every Commiſſioner gave in his Anſwer in Writing. And to the Queſtion concerning the Euchariſt, *What is the Oblation and Sacrifice of Chriſt in the Maſs?* *Cranmer*'s Anſwer is,

"*The Oblation and Sacrifice of Chriſt in the* "*Maſs is not ſo called, becauſe Chriſt indeed is* "*there Offered and Sacrificed by the Prieſt and* "*the People, (for that was done but once by him-* "*ſelf upon the Croſs) but it is ſo call'd, becauſe it* "*is a Memory and Repreſentation of that very true*

"*Sacrifice*

" *Sacrifice and Immolation, which before was made* " *upon the Croſs.*

This is pure *Zuinglianiſm*, and in Oppoſition to it, it is aſſerted by Six Biſhops in a Body.

I think it is the Preſentation of the very Body and Blood of Chriſt, being really preſent *in the Sacrament, which Preſentation the Prieſt makes at the Maſs in the name of the Church, unto God the Father, and in Memory of Chriſt's Paſſion, and Death upon the Croſs, with Thanksgiving therefore, and devout Prayer, that all Chriſtian People, and namely they who ſpiritually join with the Prieſt in the ſaid Oblation, and of whom he makes ſpecial Remembrance, may attain the Benefit of the ſaid Paſſion.*

And to theſe agree the ſeveral Anſwers of *Carliſle*, and *Coventry* and *Litchfield*, by which (as the Hiſtorian well obſerves) *the Reader will perceive how generally the Biſhops were addicted to the old Superſtition, and how few did agree in all things with* Cranmer.

Now this *Old Superſtition* that he finds in this paſſage, is nothing but the true *Old Proteſtant Doctrine* of the *real Preſence*, in oppoſition to meer Figure and Repreſentation, which is all that is here aſſerted by the Biſhops.

But this is the bold practice of this bold Writer, to make *Cranmer* the Standard of the *Reformation*; and this *unknown* Manuſcript the

Standard of *Cranmer's Opinions*; and theſe two grand *Forgeries* concerning no Church Government; and the meer Commemorative Preſence in the Euchariſt, are the two grand ſingularities of his Hiſtory; and the main things that gave it popular Vogue and Reputation with his Party; and were theſe two blind Stories, and the Reaſons depending upon them retrench'd, it would be like the ſhaving of *Samſon*'s Hair, and deſtroy all the ſtrength peculiar to the Hiſtory.

The Deſign was apparently laid before the Work was undertaken, that induſtriouſly warps all things into *Irenical* and *Eraſtian* Principles, and the vain Man ſeems to have been flattered by his Patrons into all that Pains to give Reputation to their Errors.

And here lay the Fondneſs for the *Stillingfleetian Manuſcript*, that it ſo frankly and openly aſſerted Eraſtian and Sacramentarian Principles as the Bottom of the Reformation. But if ſuch an *unprov'd* and *unwarrantable* piece of Paper, without any certain Conveyance or Tradition, without any Notice of ſo publick a Tranſaction in any contemporary Writer, without any other Evidence of its being genuine, than that it was put providentially into the Hands of Dr. *St.* when he wrote his *Irenicum*, muſt be ſet up for undoubted Record, againſt all the Records of the Churches, our great Hiſtorian would be well advis'd

advis'd to employ his Pains in writing Lampoons upon the preſent Princes of *Chriſtendom* (eſpecially his own) which he delights in moſt, becauſe it is the worſt thing that himſelf can do, than collecting the Records of former times: For the Firſt will require Time and Poſtage to purſue his Malice, but the Second is eaſily trac'd in the Chimney Corner.

And therefore I would deſire theſe Gentlemen either to give a better Account of the Deſcent and Genealogy of the Paper, than that it came to Dr. *St.* by Miracle; or elſe to give it leſs Authority.

But to proceed, a new Office for the Communion-Service was drawn up in the ſame Year by the Biſhops, in compiling of which *Cranmer* had the chief hand, and by his great Power over-ruled the reſt at Pleaſure; in this Service he retains the old Form of Words uſed in the ancient *Miſſals*, when there was no *Zuinglianiſm* or Doctrine of Figurative Preſence in the Chriſtian World, and the real Preſence was univerſally believed as appears by the very Words of Diſtribution.

The Body of our Lord Jeſus Chriſt which was given for thee, preſerve thy Body and Soul unto everlaſting Life. And **the Blood of our Lord Jeſus Chriſt which was ſhed for thee,** &c.

This was the Form preſcribed in the firſt Liturgy of *Edward* the VI. and agreeable to this

are

are the King's own Injuctions publiſhed at the ſame time, where the Euchariſt is called the *Communion* of the *very Body* and *Blood* of Chriſt, by which form of Words they then expreſſed the real Preſence as *oppos'd* to *Zuinglianiſm*.

This Liturgy being thus eſtabliſhed, and withal abetted by Act of Parliament, for ſome time kept up its Authority in the Church againſt all Oppoſition; though it was ſoon encountred with Enemies enough both at Home and abroad out of the *Calvinian* Quarters.

At the end of the Year enſuing *Peter Martyr*, a rank Sacramentarian, came over, and after much Converſation with *Cranmer*, he was plac'd *Regius Profeſſor* in *Oxford*, where he ſoon raiſed Tumults about the *Zuinglian* and *Sacramentarian* Doctrines.

But *Bucer*, that prudent and moderate Reformer, came not till ſome time after, though invited at the ſame time: And ſo either came too late or departed too ſoon; for as he came over in *June*, ſo he dy'd in *January*; ſo that tho he were a great Aſſertor of the *real Preſence* (as our *Church-Hiſtorian* himſelf often obſerves) he had not a Seaſon to ſow his Doctrine, and *Martyr* reigning alone, and being a furious Bigott in his Principles, it is no wonder if *Zuinglianiſm* ſpread with ſo much Authority.

But the moſt fatal Blow to the Reformation of the Church of *England* was given by *Calvin's* Cor-

Correſpondence with the *Protector*, and afterwards with *Dudley*, taking upon him to *cenſure*, *expunge*, *reform*, *impoſe*, at his own Pleaſure; the Malignity of whoſe Influence firſt diſcovered it ſelf in the Ceremonial War againſt a Cap and a Tippet, but ſoon wrought into the Vitals of the Reformation, eſpecially, as to the Liturgy and the Euchariſt; both which muſt be removed to give way to the *Zuinglian* Errors.

This Alteration was made in the 5*th*. Year of the King's Reign, tho preciſely when, and by what Perſons, is utterly unknown, only it is remark'd by our Church-Hiſtorian to have followed immediately after the Conſecration of *Hooper*: *When* (as he obſerves) the Biſhops being generally addicted to the *Purity of Religion*, ſpent moſt of this Year in preparing Articles which ſhould contain the Doctrine of the Church of *England*. Among which the 29*th*. condemns the real Preſence, as the new Liturgy, to which they are annexed, had before almoſt run it up to the Charge of Idolatry. p. 166.

For they were not content to aboliſh the old Miſſal Form of Diſtribution; **The Body of our Lord Jeſus Chriſt which was given for thee, preſerve thy Body and Soul unto everlaſting Life. Take and eat this**, &c. But inſtead of it appoint this *Zuinglian* Form, **Take and eat this**, (*without any mention of the Body and Blood of Chriſt*)

in remembrance that Chriſt died for thee, &c.

Neither were theſe Innovators (whoever they were) ſatisfied with the Alteration of the old Form; but add a fierce Declaration to bar the Doctrine of Real and Eſſential Preſence.

Whereas it is ordered in this Office of the Adminiſtration of the Lord's Supper, that the Communicants ſhould receive the ſame Kneeling (which order is well meant, for a ſignification of our humble and grateful acknowledgment of the benefits of Chriſt therein given to all worthy Receivers, and for avoiding ſuch Prophanation and Diſorder in the Holy Communion, as might otherwiſe enſue.) Yet leſt the ſame Kneelling ſhould by any Perſons, either out of Ignorance and Infirmity, or out of Malice and Obſtinacy be miſconſtrued and deprav'd, it is here declared that no Adoration is intended, or ought to be done unto any real or eſſential Preſence of Chriſt's natural Fleſh and Blood, for the Sacramental Bread and Wine remain ſtill in their very natural Subſtances, and therefore may not be ador'd, (for that were Idolatry to be abhorr'd by all faithful Chriſtians) and the natural Body and Blood of our Saviour Chriſt are in Heaven, and not here. It being againſt the Truth of Chriſt's natural Body, to be at one time in more places than one.

And whereas a body of Articles was compoſed at the ſame time, it is declared in the 29th. Article, *That ſince the very being of humane Nature*

ture doth require, That the Body of one and the ſame Man, cannot be at one and the ſame time in many places, but of neceſſity muſt be in ſome certain and determinate place, therefore the Body of Chriſt cannot be preſent in many different places at the ſame time. And ſince as the Holy Scriptures teſtifie Chriſt hath been taken up into Heaven, and there is to abide till the end of the World, it becomes not any of the Faithful to believe or profeſs, that there is a real or corporeal Preſence (as they Phraſe it) of the Body and Blood of Chriſt in the Holy Euchariſt.

This Declaration, though it ſeem'd to be aim'd with a particular malice againſt the *Lutherans*, and their peculiar manner of Aſſerting and Explaining the real Preſence, yet it ſtrikes at the general Doctrine it ſelf, held in all Churches. And as theſe were the great alterations made at that time; ſo who were the Authors and Contrivers of 'em is ſo utterly unknown to Hiſtorians, that they are not ſo much as able to conjecture.

Doctor *Heylin* would aſcribe it either to the Convocation it ſelf, or ſome Committee appointed by it. But this is the officious Kindneſs of the good Man to help out the poor oppreſſed Church at that time, at a dead Liſt, having no Record or Authority for his Aſſertion.

Doctor Burnet *has often heard it ſaid, That the Articles were fram'd by* Cranmer *and* Rid'ley. But whoever told him ſo, knew no more than himſelf;

I am ſure it is the meaneſt Trade in an Hiſtorian to ſtoop to Hear-ſays.

All that can be conjectured of it, is, That it was done at that unhappy time when *Dudley* Governed all, who when he form'd his great and ambitious Deſigns, firſt (as the Hiſtorian Remarks) endeavoured to make himſelf Popular; and to this end, among other Arts, he made himſelf Head and Patron of the *Calvinian* Faction, and entertain'd the Eſtabliſh'd Church with Neglect and Contempt; and therefore I find not Eccleſiaſtical Matters referr'd to the advice of the Regular *Eccleſiaſtical Order*, but were either Tranſacted by Himſelf, and his Agents in private, or ſome *incompetent Lay-Authority*.

As to this matter of the New Liturgy and Articles, there is no Record but an Act of Parliament, by which they are Impos'd and Authoriz'd.

Anno 5to. & 6to. Edw. 6ti.

"*Whereas there hath been a very Godly Order ſet*
"*forth by the Authority of Parliament for Common*
"*Prayer, and Adminiſtration of the Holy Sacra-*
"*ments, to be uſed in the Mother Tongue within*
"*this Church of* England, *agreeable to the Word of*
"*God, and the Primitive Church, very comfortable*
"*to all good People, deſiring to live in Chriſtian*
"*Converſation, and moſt profitable to the Eſtate of*
"*this Realm; upon the which, the Mercy, Favour,*
"*and Bleſſing of Almighty God is in no wiſe ſo*
"*readily and plenteouſly pour'd, as by Common-*

"*Prayers*

" *Prayers, due uſing of the Sacraments, and often*
" *Preaching of the Goſpel, with the Devotion of the*
" *Hearers; and yet, this notwithſtanding, a great*
" *number of People in divers parts of this Realm,*
" *following their own ſenſuality, and living either with-*
" *out Knowledge, or due Fear of God, do wilfully and*
" *damnably before Almighty God, abſtain and*
" *refuſe to come to their Pariſh Churches, and other*
" *places where Common-Prayer, and Adminiſtration*
" *of the Sacraments, and preaching of the Word of*
" *God, is uſed upon* Sundays *and other Days, or-*
" *dain'd to be Holy-days.*

" II. For Reformation hereof be it enacted " by the King our Sovereign Lord, With " the aſſent of the Lords and Commons in " this preſent Parliament aſſembled, and by " the Authority of the ſame, that from and " after the Feaſt of All-Saints next coming, " all and every perſon and perſons inhabiting " within this Realm, or any other the King's " Majeſty's Dominions, ſhall diligently and " faithfully (having no lawful or reaſonable " excuſe to be abſent) endeavour themſelves " to reſort to their Pariſh Church or Chapel " accuſtomed, or upon reaſonable let thereof, " to ſome uſual place, where Common-Pray- " er, and ſuch Service of God ſhall be uſed " in ſuch time of Let, upon every Sunday, " and other days ordained and uſed to be

"kept as Holy-days, and then and there to "abide orderly and soberly during the time "of the Common-Prayer, Preachings, or "other Service of God there to be us'd and "ministred, upon pain of Punishment by the "Censures of the Church.

"III. And for the due execution hereof, the "King's most Excellent Majesty, the Lords "Temporal, and all the Commons in this "present Parliament assembled, doth in God's "name earnestly require and charge all Arch-"bishops, Bishops, and their Ordinaries, "that they shall endeavour themselves to the "uttermost of their Knowledges, that the "due and true execution thereof may be had "throughout their Dioceses and Charges, "as they will answer before God for such "Evils and Plagues, wherewith Almighty "God may justly punish his People, for "neglecting this good and wholesom Law.

"IV. And for their Authority in this be-"half, be it further likewise enacted by the "Authority aforesaid, That all and singu-"lar the same Archbishops, Bishops, and "all other their Officers, exercising Eccles-"astical Jurisdiction, as well in place Ex-"empt, as not Exempt, within their Dio-"ceses, shall have full Power and Autho-"rity by this Act, to Reform, Correct, and

"Punish

"Punish by Censures of the Church, all
"and singular persons which shall offend
"within any their Jurisdictions or Dioceses,
"after the said Feast of All-Saints next com-
"ing, against this Act and Statute; any
"other Law, Statute, Privilege, Liberty,
"or Provision heretofore made, had, or suf-
"fered to the contrary notwithstanding.

"V. And because there is risen in the use
"and exercise of the aforesaid common Service
"in the Church, heretofore set forth, divers
"doubts for the fashion or manner of the
"Ministration of the same, rather by the cu-
"riosity of the Minister and Mistakers,
"than of any other worthy cause; therefore,
"as well for the more plain and manifest
"Explanation thereof, as for the more per-
"fection of the said Order or Common Ser-
"vice, in some places, where it is necessary
"to make the same Prayer and fashion of
"Service, more earnest and fit to stir
"Christian People to the true honouring of
"Almighty God, the King's most Excellent
"Majesty, with the assent of the Lords and
"Commons of this present Parliament as-
"sembled, and by the Authority of the same,
"hath caused the aforesaid Order, or Com-
"mon Service, Intituled, The Book of Com-
"mon-Prayer, to be faithfully and godly
"perused,

"perused, explained, and made fully perfect, "and by the aforesaid Authority hath an-"nexed and joined it, so explained and per-"fected, to this present Statute, &c.

In this new Office, beside the forementioned alterations in the Liturgy it self, there was order'd in the Rubrick, the Abolition of *Copes* and *Hoods*; neither is it altogether unobservable, that at this time *Hopkins* his Psalms broke in upon the service of the Church.

But in the beginning of Queen *Elizabeth*'s Reign, when the Reformation was setled in that State, in which it ever after continued, that new Declaration of the Second Liturgy of King *Edward* was rejected, together with the 29*th*. Article, and the First old Form of Distribution was restored. And thats a clear Declaration of the Sence of this Church for a real and essential Presence, when it was so particularly concern'd to have all Bars against it remov'd. And from that time forward, the most eminent Divines in it, were successively from Age to Age the most Assertors of it.

It were in vain to recite the numberless Passages to that Purpose, it having been so often done by other Hands. A List of the Names of the principal Authors may be seen in the late Bishop of *Durham*'s *Historia Transubstantiationis*, *John Poinet*, Bishop of *Winchester*, who wrote a very learned Book upon the Argument, Entituled

led *Diallacticon*, to explain the Sence of the Church of *England* about it; *John Jewel*, Biſhop of *Salisbury*, the learned Biſhops *Andrews* and *Bilſon*, *Iſaac Caſaubon* in the Name and by the Command of King *James* the Firſt, in his Anſwer to Cardinal *Perron*; Mr. *Hooker*; *John*, Biſhop of *Rocheſter*; *Montague*, Biſhop of *Norwich*; *James*, Primate of *Armagh*; *Francis*, Biſhop of *Ely*; Archbiſhop *Laud*; Biſhop *Overal*, and the Archbiſhop of *Spalato*.

To this Catalogue variety of other Writers might be added, but either here are Witneſſes enough, or there never can be. Neither need I produce their Teſtimonies, when they are ſo vulgarly known, and have been ſo frequently recited.

I ſhall content my ſelf with the Two principal, the moſt learned and reverend Prelates *Poinet* and *Andrews*.

The Firſt wrote his *Diallacticon* concerning the Truth, Nature and Subſtance of the Body and Blood of Chriſt in the Euchariſt. A Book much approved and often commended by *Grotius*, (tho he knew not the Author) as the beſt Diſcourſe upon the Argument, and the moſt proper Method to reſtore the Peace of the Chriſtian Church in that Point, which he further ſays was for that purpoſe tranſlated into *French* by a reformed Divine, by the Advice of his Brethren. I have not the Book by me, but the Deſign and fundamental

Animad. Caſſ. Artic. 10. in Animad. Riveti. Votum pro Pace Art. 10. Rivet. Apol. diſcuſſ.

mental Aſſertion is to prove (as Dr. *Coſins* recites it) that the Euchariſt is *not only a Figure* of the Body of our Lord, but contains in it the *Verity*, *Nature* and *Subſtance*; and therefore that theſe Terms ought not to be exploded, becauſe the Ancients generally uſed them in their Diſcourſes upon this Argument.

But Biſhop *Andrews* his Paſſage, though grown Vular and Thread-bare, by being ſo continually quoted, beſt deſerves our Obſervation, becauſe by that means it is made not only a Declaration of his own Sence, but of all that followed him in it, and that is of almoſt all the learned Men of the Church of *England*, that have ſucceeded from that time. The Paſſage is in his Anſwer to *Bellarmine* in theſe Words.

The Cardinal is not ignorant, except wilfully, that Chriſt hath ſaid, This is my Body. *Now about the* Object *we are both agreed; all the Controverſie is about the* Modus. *We firmly believe that it is the* Body *of Chriſt, but after what* manner *it is made to be ſo, there is not a Word extant in the Goſpel, and therefore we reject it from being a Matter of Faith. We will, if you pleaſe, place it among the Decrees of the Schools; but by no means among the Articles of Religion. What* Durandus *ſaid of old, we approve of.* We hear the Word, feel the Effect, know not the Manner, believe the Preſence. *And ſo we believe the*

the Preſence too, and that real no leſs than your ſelves; Only we define nothing raſhly of its Modus, *neither do we curiouſly inquire into it; no more than how the Blood of Chriſt cleanſeth us in our Baptiſm; no more than how in the Incarnation of Chriſt the Humane Nature is united to the Divine. We rank it in the Order of* Myſteries (*and indeed the whole Euchariſt it ſelf is nothing but* Myſtery) *what remains beſide, ought to be conſumed by Fire, that is as the Fathers elegantly expreſs it, to be ador'd by Faith, not examined by Reaſon.*

This was his State of the Controverſie, that was then perus'd and approv'd of by King *James*, and ever after retained by the Divines of the Church of *England* down to the Rebellion and Subverſion of Church and State, and then it was carried into Baniſhment with its Confeſſors. For whilſt his late Majeſty reſided at *Cologn*, it was there commonly objected, in his own Preſence, by the *Roman* Divines againſt the Church of *England*, That all its Members were mere *Zuinglians* and *Sacramentarians*, that believed only an imaginary Preſence.

Upon this Dr. *Coſins*, who was then Dean of the Chapel Royal, by his Majeſty's Command writes a Diſcourſe to vindicate the Church of *England* from that Calumny, and to give an Account of its Sence concerning the true and real Preſence; in which he declares himſelf to the

ſame purpoſe with all the forementioned Authors, all along vehemently aſſerting the true reality of the Preſence, and ſtill declaring the *Modus* to be ineffable, unſearchable, above our Senſes, and above our Reaſon.

So that ſtill all Parties are agreed in the thing it ſelf, were it not for that one miſtaken Suppoſition, That the Church of *Rome* hath not only defin'd the *Matter*, but the *Manner*, which ſhe is ſo far from pretending to attempt, that before ſhe proceeded to decree any thing about it, ſhe declar'd that it was ſo *incomprehenſible*, that it was not capable of being defin'd, as we ſee all Chriſtendom hath done beſide.

Now after all this I leave it to the common Sence and Ingenuity of Mankind, whether any thing can be more barbarous and profane than to make the renouncing of a Myſtery, ſo unanimouſly receiv'd, *a State TEST.* And that is my preſent Concernment about it, not as a Point of Divinity, but as turned into a Point of State.

Thus far proceeded the Old Church of *England*, which as it was baniſhed, ſo it was reſtored with the Crown. But by reaſon of the long Interval of Twenty Years between the Rebellion and Reſtitution, there aroſe a new Generation of Divines that *knew not* Joſeph. Theſe Men underhand deſerted and undermined the Old Church, as it ſtood upon *Divine Right*, and *Catholick*

tholick Principles, and inſtead of it erected a New Church of their own Contrivance, conſiſting partly of *Independency*, partly of *Eraſtianiſm*, with the *Independent*, leaving no ſtanding Authority in the Chriſtian Church over private Chriſtians, but leaving every Man to the arbitrary Choice of his own Communion; with *Eraſtus* allowing no Juriſdiction to the Chriſtian Church, but what is derived from the Civil Magiſtrate.

Theſe Principles being Pleaſing to the Wantonneſs of the People, theſe Men ſoon grew popular, and ſoon had the Confidence to call themſelves the Church of *England:* But the principal Object of their Zeal was the Deſtruction of Popery, and the only Meaſure of Truth, with them, was Oppoſition to the Church of *Rome*. And therefore they aſſum'd to themſelves the Management of that great and glorious War.

And as they managed it upon new Principles, or indeed, none at all (never writing for our Church, but only againſt that Church) ſo they advanced new Arguments to repreſent the Church of *Rome* as Odious as poſſible, to the People. Among theſe the Two moſt frightful Topicks, were *Tranſubſtantiation* and *Idolatry*. One was a very hard Word, and the other a very ugly one. Theſe Two Words, they made the Two great Kettle-drums to the Pro-

teſtant Guards. They were continually beating upon them with all their Force, and whenever they found themſelves at any Diſadvantage with an Enemy (as they often were by preſſing too far, for they never thought they did enough in the Cauſe) by making a Noiſe upon theſe Two loud Engines, they could at pleaſure drown the Diſpute.

Now, ever ſince this alteration of the State of the War between the Two Churches, we hear little or nothing at all of the *real Preſence* in the Cauſe, but it is become as great a Stranger to the (*i. e. their*) Church of *England* as *Tranſubſtantiation* it ſelf, but the whole matter is reſolved into a meer Sacramental Figure and Repreſentation, and a Participation only of the Benefits of the Body and Blood of Chriſt by Faith.

I know not any one Writer of that party of Men that hath ever own'd any higher Myſtery, but on the contrary they ſtate all the Diſputes about the Euchariſt upon *Sacramentarian Principles*, and with them to aſſert the true reality of the Preſence of our Saviour's Body and Blood in the Sacrament, as naturally reſolves it ſelf into *Tranſubſtantiation*, as that does into *Idolatry*.

And the main Argument inſiſted upon by them, is the natural *Impoſſibility* of the thing it ſelf to the Divine *Omnipotence*, which beſide the

the prophane Boldneſs of preſcribing Meaſures to God's Attributes in a Myſtery that they do not comprehend; 'tis, as appears by the Premiſes, a Defiance to the Practice of all Churches, who have ever acknowledged an *incomprehenſible* Myſtery, not *ſubject* to the Examination of *Humane Reaſon*, but to be imbraced purely upon the Authority of a Divine Revelation.

And therefore that ought to be the only matter of Diſpute. For if it be a Divine Revelation (as all Chriſtendom hath hitherto believed) that determines the Caſe without any further Enquiry; and if any Man will not be ſatisfied with that Authority, he makes very bold with his Maker. And men of thoſe Principles would no doubt make admirable Work with the Definitions of Articles of Faith by the Four firſt general Councils.

But to let their new way of Arguing paſs, it is theſe Men that firſt ſet up Sacramentarian Princip'es in this Church, and then blew them into the Parliament Houſe, raiſing there, every Seſſion, continual Tumults about Religion, and it is to their Caballing with the Members that we owe theſe new and unpreſidented *TESTS*, perhaps to have their own Decrees and Writings eſtabliſhed by Law, and impoſed upon the whole Nation as *Goſpel*.

In ſhort, if they own a *real Preſence*, we ſee

ſee from the Premiſes how little the Controverſie is between that and *Tranſubſtantiation*, as it is truly and ingeniouſly underſtood by all *reformed Churches*. If they do not, they diſown the Doctrine both of the Church of *England* and the Church *Catholick*, and then if they own only a *figurative Preſence* (and it is plain they own *no other*) they ſtand condemned of *Hereſie* by almoſt all Churches in the Chriſtian World; and if this be the thing intended to be ſet up (as it certainly is by the Authors and Contrivers of it) by renouncing *Tranſubſtantiation*, then the Reſult and Bottom of the Law is under this Pretence to bring a new *Hereſie by Law* into the Church of *England*.

And yet upon this Foot I find the Controverſie ſtands at this preſent Day between the Biſhop of *Rome*, or the Biſhop of *Condom* on one part, and little *Julian* in the Back-ſhop with his Dragoons on the other part: The Biſhop eſtabliſhes the *Real* Preſence in Oppoſition to the *Figurative*; His Anſwerer turns the whole Myſtery into meer Type and Figure, by ſeting up a figurative Interpretation of the Words of Inſtitution, and yet confeſſes it at the ſame time to be ſomewhat *more than a Figure*.

To this it is reply'd, I would gladly know what that is, which is not the thing it ſelf, but yet is *more than* a meer *Figure* of it: To this it is anſwered,

ſwered, That the Preſence is Spiritual, but yet Real; but how a Corporeal Subſtance ſhould have a real Spiritual Preſence, is a thing that requires more Philoſophy to clear it up than *Tranſubſtantiation*, or in the Words of the Author himſelf: *We ſuppoſe it to be a plain Contradiction that Body ſhould have any Exiſtence, but what alone is proper to a Body that is Corporeal.*

This is their laſt Reſolution of this Controverſie, that a true real Preſence is a Contradiction; and ſo I think is a real ſpiritual Preſence of a bodily Subſtance.

This Scent the whole Chace follows, and unanimouſly agree in this Cry, That there is no Preſence, but either *meerly Figurative*, and that ſhuts out all *Reality*, and is *univerſally* condemned by all the Reformation; or *meerly ſpiritual*, (i. e.) the preſent Effects and Benefits of the *abſent* Body and Blood of Chriſt, which hath been all along equally caſhired by all other Reformed Churches, as the other grand Scandal of *Zuinglianiſm.*

Thus the London *Anſwerer to the* Oxford *Diſcourſes: There can be no Real Preſence, but either Figuratively in the Elements, or Spiritually in the Souls of thoſe who worthily receive them.* So Dr. *St.* *Anſwer to T. C. Dialogue*, p. 66.

All which the Doctrine of our Church implies by this Phraſe, is only a real Preſence *of Chriſt's* inviſible

inviſible Power *and* Grace, *ſo in and with the Elements, as by the faithful receiving of them to convey real and ſpiritual Effects to the Souls of Men.*

The *Oxford* Anſwerer to the *Oxford* Diſcourſes allows no other *real Preſence* but the *virtual* Preſence, that is, the meer Effect.

So the popular Author of the Diſcourſe againſt *Tranſubſtantiation*, makes no *Medium* between the meer *figurative Preſence* and *Tranſubſtantiation*, ſo that all other Preſence, that is not meerly Figurative, comes under the Notion of *Tranſubſtantiation.*

Now the gentleſt Character he is pleaſed to give of this *Monſter*, is this, That *the Buſineſs of* Tranſubſtantiation *is not a Controverſie of Scripture againſt Scripture, or of Reaſon againſt Reaſon, but of downright Impudence againſt the plain meaning of the Scripture, and all the Sence and Reaſon of all Mankind.*

But beſides the intolerable Rudeneſs of the Charge againſt all the Learned Men of the Church of *Rome*, as the worſt of *Sots* and *Ideots*, if there be no middle real Preſence between *Tranſubſtantiation* and the *Figure*, he hath caſt all the Proteſtant Churches into the ſame Condemnation of *Sots* and *Fools.*

But however raſh and prepoſterous it may be for Perſons that believe the real Preſence to abjure the Word *Tranſubſtantiation*, yet to determine

termine any part of Divine Worship in the Christian Church to be in its own Nature *Idolatry*, is inhumane and barbarous.

IDOLATRY is a Stabbing and Cut-throat Word, its least Punishment is the greatest that can be, both Death and Damnation; and good Reason too, when the Crime is no less than renouncing the true God that made Heaven and Earth. Thus Exod. 22. 20. *He that sacrificeth unto any God, save unto the Lord and Jehovah only, he shall be utterly destroyed.* Deut. 13. 6. *If thy Brother the Son of thy Mother, or thy Son, or thy Daughter, or the Wife of thy Bosom, or thy Friend which is as thine own Soul, entice thee secretly, saying, Let us go and serve other Gods (which thou hast not known, thou nor thy Fathers) namely of the Gods of the People which are round about you, nigh unto thee, or far off from thee, from the one end of the Earth unto the other: Thou shalt not consent unto him, nor hearken unto him: Neither shall thine Eye pity him, neither shalt thou spare, neither shalt thou conceal him. But thou shalt surely kill him; thine hand shall be first upon him to put him to Death, and afterward the Hand of all the People. And thou shalt stone him with Stones, that he die: Because he hath sought to thrust thee away from the Lord thy God which brought thee out of the Land of Egypt, from the House of Bondage.*

This was the *Crime*, and this the *Punishment*

of *Idolatry*, and the Sentence was ſo ſeverely executed, that ſo the ſetting up the *golden Calf*, or *Symbol of the Sun*, that the *Ægyptians* worſhip'd as the ſupreme Deity, as will appear in its proper place, Three thouſand of the Ring-leaders, were put to the Sword by the Command of *Moſes*, *Exod.*32.27. And for this reaſon it pleaſed God to deſtroy the *Canaanites* from off the Face of the Earth, (*i.e.*) for giving Divine Worſhip to falſe and created Deities in Defiance to the Eternal Creator of it.

So black a Crime as this, that is no leſs than renouncing God, is not lightly to be charged upon any Party of Chriſtians, not only becauſe of the foulneſs of the Calumny, but the barbarous Conſequences that may follow upon it, to invite and warrant the Rabble, when ever Opportunity favours, to deſtroy the *Roman Catholicks* and their *Images*, as the *Iſraelites* were commanded to deſtroy the *Canaanites* and their Idols.

But before ſo bloody an Indictment be preferr'd againſt the greateſt part of *Chriſtendom*, the Nature of the thing ought to be very well underſtood. *The Charge is too big for a Scolding Word.* And how inconſiſtent ſoever *Idolatry* may be with Salvation, I fear ſo uncharitable a Calumny (if it prove one) can be of no leſs damnable Conſequence. It is a piece of Inhumanity, that out-does the Salvageneſs of the *Canibals* themſelves, and damns at once both Body and Soul.

And

And yet after all, we have no other ground for the bold Conceit, than the crude and raſh Aſſertions of ſome popular Divines, who have no other Meaſures of Truth or Zeal, but Hatred to Popery; and therefore never ſpare for hard Words againſt that Church, and run up all Objections againſt it into nothing leſs than *Atheiſm* and *Blaſphemy*, of which Idolatry is the greateſt Inſtance.

But if they would lay aſide their indecent Heats, and ſoberly enquire into the Nature and Original of *Idolatry*; they would be as much aſhamed of the Ignorance of their Accuſations, as they ought to be of its Malice. And therefore I ſhall ſet down a plain and brief Account of that Argument, that when we underſtand the eaſie, obvious, and natural Notion of *Idolatry*, it will for ever expoſe the Vanity of theſe Men's Fanatique Pretences. I pray God there be nothing worſe at bottom, ſeeing it has ever been ſet up as the Standard againſt Monarchy.

It is a Subject that hath entertained the moſt able Pens in the World, but I ſhall not preſume or pretend to be ſo learned, but ſhall confine all my Knowledge to the Word of God, chiefly to the *Moſaick* Writings, for there it is fully and clearly ſtated, the *Moſaick* Law being enacted purely in Oppoſition to *Idolatry*. Now nothing can be more obvious, than that the Notion of it there is neither more nor leſs than this: *The Worſhip of*

the Heavenly Bodies, the Sun, the Moon, and the Stars, or any other visible and corporeal Deity, as the Supreme God, so as to exclude all Sense and Apprehension of a spiritual and invisible Godhead.

This evidently appears both by the Almighties several Revelations that he made of himself to the Children of *Israel* to preserve them from it, and from the several Characters and Descriptions, that himself hath upon numberless occasions made of it.

Most learned Men would trace its Original from before the Flood, but they follow their Chase without any Scent, as generally all Antiquaries do, when they pursue into the first Source and Original of things.

The *Jewish Rabbies* (that are of too late a standing to pretend to any Authority in such antient Matters; for as they lived not above Six Ages before us, so they had no other Records than what we have, the Writings of *Moses* and the Prophets) derive its Original from the Age of *Enos*; but as their Conjecture is founded upon an ambiguous Word, so it is contradicted by the State of the World at that time; for by reason of the long Lives of the Patriarchs from the Creation to the Flood, it is not easie to conceive, That the Memory and Tradition of the late Creation of the World should be worn out in so short a time, *Enos* being *Adam's* Granchild, and living in the same Age with him for some Hundred Years.

But

But the plain Demonſtration that there was no ſuch Impiety before the Flood, is, that *Moſes*, when he reckons up the Cauſes that provok'd God to bring that Judgment upon the World, makes no mention of the Sin of *Idolatry*, of which, if they had been guilty, as it is a Sin of the firſt Magnitude, ſo it would have held the firſt place in the Indictment.

Others make *Cham* the Father of this Monſter, as they do of all other Crimes, but for no other Reaſon beſide his ill Name.

Others derive it from the Tower of *Babel*, which they will have to have been built for an Altar to the Sun, after the Cuſtom of after-times, when they Worſhiped him upon High Towers for Altars.

Maimonides, and his Followers, find deep Footſteps in the time of *Abraham*, who was born in *Ur* of the *Chaldees*, that is, ſay they, the Country of the Antient *ZABII*, the Founders of *Idolatry*; and for that reaſon he was commanded out of his own Country to the Worſhip of the True God.

But this Dream of the *ZABII* is ſo modern, and ſo void of the Authority of any Antient Record that it proves it ſelf a fond Impoſture. Tho *Abraham's* time (and that was many Centuries after the Flood) we meet with the firſt Traces of this Apoſtacy: For that extraordinay Diſcovery

very that God was pleaſed to make of himſelf as *Supreme Lord of all things*, was made to *Abraham* in Oppoſition to the *Idolatry* of his own Country, *i. e. Chaldea*, who ſeemed to have been the firſt Founders of it, and for that reaſon God com-
Gen. 12. 1. manded him *to leave his Country, his Kindred, and his Fathers Houſe, and ſojourn in the Land of* Canaan, where the Tradition of the Knowledge of the True God ſeems to have been much better preſerved. So that tho there were ſome Decays from the true Old Religion; yet they were as yet very far from an Univerſal Apoſtacy.

That the Plague was then broke out in *Chaldea*, is evident from the words of *Joſhua*, (24. 2.) *Your Fathers dwelt on the other ſide the River in old time, even* Terah *the Father of* Abraham, *and the Father of* Nachor, *and they ſerv'd ſtrange Gods.* But when *Abraham* came into *Canaan*, I find no Records that the Cuſtoms of his Country had paſs'd the River, but on the contrary evident Inſtances of their Knowledge of the true God, as Creator of Heaven and Earth.

What can be more plain than the Story of *Melchiſedeck*, *Prieſt of the moſt High God*, (a Term appropriate in Scripture to the Supreme Deity) in his bleſſing *Abraham. Bleſſed be* Abraham *of the moſt High God, Creator of Heaven and Earth.* And when God conſumed *Sodom* and *Gomorrah* with Fire from Heaven, *Idolatry* is no where reckoned among

among the Cauſes and Provocations of that ſevere and unuſual Judgment; and had it been one of their *crying Sins*, it would have been the loudeſt, and ſo never have been omitted by the Sacred Hiſtorian. And when *Iſaac* was forced by Famine into the Country of the *Philiſtines*, *Abimelech* their King entred into a Solemn and Religious Covenant with him of mutual Defence and Offence, upon this Inducement, that he was *the Bleſſed of the Lord*, or the peculiar Favourite of *Jehovah*; ſo that as long as himſelf and *Iſaac* were of a ſide, the Supreme Gods immediate Providence would be engaged in his Protection.

The firſt plain Intimation we find of it in *Paleſtine* is in the Hiſtory of *Jacob*, after his Converſation with the *Shechemites*, where, upon his departure from that City by God's eſpecial Command, he builds an Altar at *Bethel* to God, and commands his Family to put away their Θεοὶ ἀλλότριοι or *Strange Gods*. And from this time we read of nothing of this Nature till the Deliverance of the Children of *Iſrael* out of *Egypt*, after they had been detained there Four Hundred and Thirty Years, according to the Hebrew, or Two Hundred and Fifteen according to the *Seventy*, the greateſt part of which time was ſpent in Slavery and Bondage.

But at, and after their Deliverance, we hear of nothing elſe but Cautions againſt *Idolatry*, or Wor-

Worſhip of Strange Gods; as if in that long Tract of Time and Miſery, they had loſt the Tradition of the God of their Anceſtors, and by long converſation with the *Egyptians*, had taken up their Maſters Religion together with their Burdens; and it was ſcarce poſſible to be otherwiſe for Men in their poor condition, after ſo long a Tract of Time, than to take up the Religion in publick Practice.

Long cuſtom and converſation naturally enures Men to the Manners of the Country, but Slavery breaks Men to them: And what could be expected from miſerable People, who ſpent all their days in carrying of Clay, gathering Straw, making Bricks, and all Offices of Servility, than that they ſhould ſerve their Maſters Gods, as well as their Maſters themſelves? And that this was their caſe, is evident from the whole Series of the Story.

The firſt Diſcovery that the Almighty made of himſelf, was to *Moſes*, in the Burning Buſh,
Exod. 3.6. where he tells us, *I am the God of thy Fathers, the God of* Abraham, the *God of* Iſaack, *and the God of* Jacob: But this ſeems to be a New Language to *Moſes*; For he replyes, *When I come unto the*
Ver. 13. *Children of* Iſrael, *and ſhall ſay unto them, the God of your Fathers hath ſent me unto you, and they ſhall ſay to me, what is his Name* (or what God is he) *what ſhall I ſay unto them?* To this he is commanded

ed to anſwer, *I am that I am hath ſent you*; that is, the only ſelf exiſtent Being, the only Supreme Deity, and God of your Fathers: And for the truth and demonſtration of this, he refers both him and them to the following Miracles.

And when *Moſes* was diſcouraged by the complaints of the People, becauſe of their ſevere Uſage, the Almighty gives him encouragement upon this powerful Motive, *I am* Jehovah, or *I am the Lord, who will deliver you with a* ſtrong Hand, or *ſtretched out Arm*, i. e. *I am that Omnipotent, ſelf-exiſtent Being*; and that ſhall be the proof of it, the great Miracles that I will work for your Delivery. Chap. 6.

And at the time of their Deliverance he immediately inſtitutes the Paſſover, not only as a Memorial of the Thing, but as I ſhall prove afterwards, the ſtrongeſt Bar againſt Idolatry.

But as ſoon as they ſat down at the Foot of Mount *Sinah*, which was their firſt place of Reſt, God's firſt Care was to make further proviſion againſt *Idolatry*, where after a fearful and glorious Repreſentation of his Preſence, he gives the Ten Commandments, whereof the Four Firſt are directly levell'd againſt *Idolatry*.

Firſt, He enjoyns the Worſhip of Himſelf, who by his Almighty Power had delivered them from their *Egyptian* Bondage.

In the next place, He forbids them the Worſhip of all Idols, i. e. as himſelf deſcribes them,

The likeneſs, or ſimilitude, *of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth.* A plain and indeed Logical Definition this, that Idolatry is giving the Worſhip of the Supreme God, to any created corporeal or viſible Deity, or any thing that can be repreſented by an Image, which nothing but corporeal Beings can, and to ſuppoſe ſuch a Being the Supreme Deity, is the only true and proper *Idolatry*.

And tho there may ſeem to be two ſorts of it: Firſt, either *to Worſhip a material and created Being as the Supreme Deity*: Or Secondly, *to aſcribe any corporeal Form or Shape to the Divine Nature*; yet in the Reſult, both are but one; for to aſcribe unto the Supreme God any corporeal Form, is the ſame thing as to Worſhip a created Being, for ſo is every corporeal Subſtance.

This is, I ſay, the true and only Notion of *Idolatry*: And all the Strange Gods mentioned in the Scripture, are only ſome moſt glorious Pieces of the viſible Creation, as I ſhall prove at large from undeniable Teſtimonies. And for this reaſon it was, that the very Angels, by whom this Affair was immediately tranſacted, never made any appearance in any viſible Shape, but only in a *Cloud*, or in a *Glory*, to prevent the very *Peril of Idolatry*; and therefore *Moſes* in his dying and farewel Speech, reminds them over and over, that *at Horeb they heard the Voice of God, but ſaw no Similitude*

militude, with this Application to them, *leſt you corrupt your ſelves*, i. e. by believing that there can be any Similitude of the ſupreme Godhead. And as this is the literal and plain Senſe of the two firſt Commandments, ſo it ſeems to be the only Deſign of the Third and Fourth: For the Engliſh of the Third, if it were rightly tranſlated, runs thus; *Thou ſhalt not give the Name of the Lord thy God to a Vanity or Idol*; and ſo the *Septuagint* render it: For the Word Vanity or Idol are Synonymous in Scripture, becauſe an Idol is a vain and empty Thing that repreſents nothing; for when it is ſet up as the Symbol and Image of a Deity that is no Deity, it is the Image of nothing, as St. *Paul* defines it. So that it is not the meer Image it ſelf that is the Idol, but the Image as repreſenting a falſe God, tho it be only a Symbol, and not a Picture of him, as moſt of the Heathen Images were, of the *Sun*, as the *Calf*, and the *Ram*. Theſe are the Vanities or Repreſentations of Falſe Gods in Uſe, at that time, among the Neighbour Nations, that ſeem to be here properly interdicted in this Commandment.

As for the *Fourth* Commandment, it is the very Sacrament of the Worſhip of the true God, the Creator of Heaven and Earth, in oppoſition to *Idolatry*, or the Worſhip of his Creatures, and therefore is preſcribed, as it were, as the Holy day of the Creation, continually to mind

the *Jews*, that the God that they Worship, was the God that made the World, and all the Gods that their Neighbours worshiped, particularly the *Sun*, *Moon*, and *Stars* his Creatures.

This then being set up as the great Festival, of the Creator of Heaven and Earth, from hence it was that the Precept of not *Worshiping of Idols*, and *Keeping the Sabbath*, are so frequently coupled together in Scripture; and that the Breach of the Sabbath is punished in the same manner as *Idolatry* it self.

But I shall treat of this more largely when I come to a Review. At present I have only given a narrow Prospect of the whole matter, but upon a full and open View of the *Mosaick* History, it will appear in full and undeniable Evidence, by these Two Considerations.

First, If we consider the great Propensity of the *Israelites* to renounce the Worship of the One True Invisible God, and to return to their accustomed Worship of Idol Gods.

Secondly, If we consider that these Gods were nothing else but the Heavenly Bodies, and that the *Sun* was worshiped as the Supreme Deity.

As to the first, their continual Revolts, and Rebellions against that Almighty God, of whose Power they had had so much Experience, could proceed from nothing less than the most inveterate and invincible Prejudices. Their whole History from their

their first Deliverance to their last Captivity, is nothing but a perpetual Series of Disloyalty against the God of *Israel*, *to play the Harlot* (as the Scripture expresses it) *or commit Fornication with the Idol of the Gentiles.*

Psal. 78. We have an acurate Epitome of this whole History, the Miracles that God wrought for them in *Egypt*, in the Wilderness, in the Land of *Canaan*, notwithstanding all which, as they made continual Attempts of Rebellion, so they at last sunk into an universal Apostacy, v. 58. *Provoking him to Anger with their High Places, and moving him to Jealousie with their Graven Images*; so that at length he gave them up into the Hands of their Enemies: And first the Ten Tribes were led away Captive, and not long after the Tribe of *Judah*, as it immediately follows in the same Psalm, *God was wroth, and greatly abhorred Israel, so that he forsook the Tabernacle of Shiloh, the Tent which he placed among Men, and delivered his Strength into Captivity, and his Glory* (that was the Symbol of his Divine Presence) *into the Enemies hand.*

But to Trace a few Particulars. The first Opportunity they could gain in the Wilderness, after the miraculous Deliverance out of *Egypt*, by the Absence of *Moses*, they set up and worshiped the *Golden Calf*, a Form of Worship they were accustomed to in *Egypt*: what this Idol was, is variously disputed by Learned Men; some will

will have it to have been made in Imitation of the *Cherubin*, when as yet God had made no Deſcription of them. Others, and almoſt all the learn'd, will have it to have been the Idol of *Apis*, or *Serapis*, or *Oſyris*, whom the *Egyptians* worſhiped by that Symbol; and that it was the ſame Idol, is certain; but I take it to be much more antient; for as yet we find not any Footſteps of Divine Worſhip given to Men and Women. That Folly is of a much younger Date, and ſeems to have been brought in purely by the *Grecian* Vanity, to derive the Originals of all Nations from themſelves, and to People Heaven with their own Country-men.

Thus they tell us, that this *Apis* was King of the *Argives*, natural Son to King *Jupiter* by *Niobe*, who marrying *Iſis*, left his Kingdom, and went into *Egypt*, where teaching the barbarous People Civility, and the Art of dreſſing Vines and Agriculture, He was by common conſent choſen their King; and after he had reigned with extraordinary Wiſdom and Mercy (to the great Improvement of the Nation) when he dyed, they deify'd him, and worſhiped him under the Image of a *Calf* or *Ox*, all which is pure *Grecian* Fable.

For *Egypt* had been a famous Nation many Hundred Ages, before any of the *Grecian Deities* were born: It was a flouriſhing Kingdom in the days of *Abraham*; I am ſure they knew how to dreſs

dreſs their Vines, and plow their Fields, before there was any ſuch Nation as *Greece*, or any of its Cantons known by any Records: There was no News of them till the *Trojan* War, and that is the thing objected by all Writers to the *Greeks*, both before and ſince Chriſtianity, that their remoteſt Antiquity is meer Novelty in compariſon of the *Egyptians*, and is confeſt by their own beſt and moſt antient Writers; at leaſt in theſe antient Times, there were no Men nor Women Deities, Gods or Goddeſſes.

But when the *Greeks* had ſtollen their Religion from the Eaſtern Nations, in requital they furniſhed them with Gods of their own, and clapt the Heads of one of their own Country-men upon every antient Idol, thereby gaining Reputation of Antiquity both to their Nation and Religion, as if they had been as antient as the *Egyptian* and *Oriental* Idolatry.

Thus they faſten this old Idol of the Golden Calf upon King *Apis*, whereas if there ever were any ſuch Man (for the *Greeks* have neither Faith nor Knowledge enough to be believ'd one Word in any matter of Antiquity, either of their own, or other Nations) he was born many Ages after this Idol had been famous in the World: And in that unknown Interval of which there are no Hiſtorical Records, and therefore the whole Story of him, as well as of all the other Grecian Gods, is nothing but Fable.

And

And much more probable it is, that the *Greeks* were ſo far from bringing a God *Apis* into *Egypt*, that they carried the very word thence: *Apis* being the *Hebrew* and *Egyptian* Word to ſignifie a *Calf*, or a *Bullock*, and ſo it is rendred by the *Septuagint*. *Jer.* 46.15. in the Prophetick Burthen againſt *Egypt*, Διατί ἔφυγεν ἀπὸ σοῦ ὁ Ἆπις ὁ μόσχος ὁ ἐκλεκτός σου ἔμεινεν, ὅτι Κύριος παρέλυσεν αὐτόν. *Why did your Apis fly, or that your beloved Calf deſert you, becauſe the Lord did drive him?* Tho we render it in the Engliſh Tranſlation, *Why are thy valiant Men ſwept away.*

Bochart. Dr. *Hammond.* Dr. *Spencer.* *Kircher.*

So that the Calf can be nothing elſe than an Old *Egyptian* Idol, or Symbol of ſome Deity, that they had been accuſtomed to Worſhip. And therefore thinking themſelves betray'd or deſerted by *Moſes* after Forty Days Abſence, (*as for this Moſes, the Man that brought us up out of the Land of Egypt, we wot not what is become of him*) they force *Aaron* to reſtore to them the Symbols of their Old Gods to go before them, inſtead of this new God, that now ſeem'd to have deſerted them, and to thoſe they aſcribe their Deliverance out of *Egypt*; and this is the firſt chearful Act of Devotion, that they ſeem to have perform'd ſince their Deliverance. For as for all their Worſhip of the True God, eſpecially at the Delivery of the Law, it ſeems to be forc'd and uneaſie, to which they were rather over-aw'd by dreadful Appearances, than inclin'd by their own Choice.

And

And the Solemn Sacrifice that was made immediately after, was the Act of *Moſes*, rather than the People, who rather ſeem'd Spectators than Actors; and therefore as ſoon as they thought themſelves quit of him (which was immediately after) they ſet up their Idol, and were tranſported in their Devotions towards it, to a degree of madneſs. *They roſe up early in the Morning, and offered Burnt-Offerings, and brought Peace-Offerings, and the People ſat down to Eat and Drink, and roſe up to Play.* Exod. 32. 6.

This Solemnity had been endear'd to them by Cuſtom and Education, and there could be no other ground of their great Joy, than that they were reſtored to the Exerciſe of their former Religion, and the Worſhip of their old Gods, of which the *Calf* was one of the moſt eminent Symbols, ſo that when they ſay that was the God that deliver'd them out of *Egypt*, their meaning is, the God of which that was the *Symbol* or *Repreſentation*, according to the Language of thoſe Times, and indeed of the whole Old Teſtament, to give the Name of the *Deity* of the *Idol.* Gen. 3

Now at that time we find no other mention of any other Deities, than the *Sun* and *Heavenly Bodies*; ſo that this *Calf* could be the Symbol of no other Gods than the Sun, and therefore was ever reckoned among their ἱερὰ ζῶα, their *Holy Animals*, as the *Egyptian* Prieſt and Antiquary *Mantheo* informs us, of which *Aries* and *Taurus*

were the chiefeſt, and both of them conſecrated in honour of the *Sun*, being the two firſt Signs in the Heavens; but the Feſtival of *Aries* was the moſt Solemn, when the Sun entring into that Sign, began the Joyful New Year. In Oppoſition to which the *Iſraelites* were commanded to cut the Throat of the Paſchal Ram upon that very Day, with all the Ceremonies of Contempt, as ſhall appear more afterward.

This invincible Obſtinacy in their Old Religion, notwithſtanding the mighty Works God had wrought for their Deliverance, is ſeverely upbraided to them long after by God himſelf to his Prophet *Amos*, *Have ye offered unto me Sacrifices and Offerings in the Wildernes Forty Years, O Houſe of Iſrael? But ye have born the Tabernacle of your* Moloch, *and the Star of your God* Remphan, *and their Images which ye made to your ſelves:* Chap. 25. 26.

This is a plain Deſcription of their great averſeneſs to the Worſhip of the True God in the Wilderneſs, when God declares, that in reality they never Worſhipped him at all, but ſtuck cloſe to their old God *Moloch*, which is but a Synonymous Word for the God *Baal*, i. e. the Sun, and therefore they are promiſcuouſly us'd in Scripture to expreſs one and the ſame Deity. Thus *Jeremy* 19, 5. *They have built the High Places of Baal to burn their Sons in the Fire for Burnt Offerings unto Baal.* But Chapter the 32. *v.* 35. the

35. the ſame Crime is thus expreſt, *They built the High Places of Baal to cauſe their Sons and Daughters to paſs through the Fire unto Moloch*; by which it is undeniably evident, that they were but Synonymous Terms for one and the ſame God; and indeed they are Words of the ſame Signification, denoting Supreame or Kingly Power, and ſo were appropriated by them to the Sun, as Sovereign Lord of the Univerſe.

This ſtrange Inclination of the *Iſraelites* to *Idolatry*, or the Worſhip of *Baal* and *Moloch*, is ſo vehemently upbraided to them in the Scripture, as ſhews it to have been inveterate and impetuous beyond Example: So God himſelf upbraids it to them, that when he did ſuch mighty things for them in their Delivery from *Egypt*, and only required them to renounce the Idols of *Egypt*, *Yet they rebelled againſt me, and would not hearken to me; They caſt not away the Abomination of their Eyes, nor the Idols of Egypt.* Ezek. 20. 7, 8.

And when *Joſhua* had ſetled them in the Holy Land, he forewarns them to ſerve the True God ſincerely, *and to put away the Gods which their Fathers ſerved on the other ſide the Flood, and in* Egypt. By which it appears, they had not yet parted with their Old Gods: but the next Generation made a total Revolt; *and the Children of Iſrael did evil in the ſight of the Lord, and ſerved* Baalim, *and they forſook the Lord God of their Fathers, which* Joſh. 24. 14. Judg. 2. 11.

brought them out of the Land of Egypt, *and followed other Gods, of the Gods of the People that are round about them, and bowed themſelves unto them, and provoked the Lord to Anger, and they forſook the Lord, and ſerv'd* Baal *and* Aſhteroth.

This whole Book is nothing elſe but a Narrative of their Sin by Idolatry, their Puniſhment by Captivity, their Repentance by imploring of the Mercy of the God of *Iſrael*, till at laſt after ſo many Relapſes; they are thus anſwered by God in their Addreſſes and Supplications unto him: *And the Children of Iſrael cryed unto the Lord, ſaying, We have ſinned againſt thee, both becauſe we have forſaken our God, and alſo ſerved* Baalim: *And the Lord ſaid unto the Children of* Iſrael, *did not I deliver you from the Egyptians, from the Ammorites, from the Children of Iſrael, and from the Philiſtins? Alſo the Zidonians & the Amalakites & Maonites did oppreſs you, and you cry'd to me, and I delivered you out of their hand, yet you have forſaken me, and ſerved other Gods, wherefore I will deliver you no more: go and cry unto the Gods that ye have choſen, let them deliver you in the time of your Tribulations.* But upon their Reformation they are delivered, and as ſoon relapſe, of which a Train of Inſtances are to be ſeen in that Book.

Here it may be obſerved all along that the Scripture Notion of *Idolatry* is *renouncing* and *forſaking the True God*, to Worſhip *other Gods*, or *Baalim*,

Baalim, that is, *Idols* of the *Sun*, whom they commonly call'd the *King of Heaven*. And so they sin on, till God suffered his own *Ark* (the Symbol of his own Presence) to be carried into Captivity: They apply themselves to *Samuel* to intercede for them; *Samuel* returns them the old Answer that God himself had often made, *If ye return unto the Lord with all your Hearts, then put away the strange Gods, and* Ashteroth *from among you, and prepare your Hearts unto the Lord, and serve him only, and he will deliver you out of the Hands of the Philistins: Then the Children of Israel put away* Baal *and* Ashteroth, *and served the Lord only.* 1 Sam. 7. 3, 4. Cap. 12.

And *Samuel* at the resigning of his Government, upon the Election of *Saul*, upbraids them with their continual Ingratitude against the Lord their God, from their first Deliverance out of *Egypt* to that very Day, *in forsaking the Lord to serve* Baalim. So plain is the practical Notion of *Idolatry* through the whole Sacred History.

Under the pious Reigns of *David* and *Solomon* the Sin of Idolatry was competently well retrench'd, till the Dotage of *Solomon*, when his Wives and Concubines turn'd away his Heart after other Gods, *So that* Solomon *went after* Ashteroth *the Goddess of the* Zidonians, *and after* Milcom *the Abomination of the* Ammonites. But the great Revolt was made by *Jeroboam*, upon the Division of the Kingdom, tho rather upon a *Political* than *Religi-* 1 King 11. 4, 5.

ous

1 King. 12. 16. ous Account. *Jeroboam said in his Heart, now shall the Kingdom return to the House of David, if this People go up to do Sacrifice in the House of the Lord at Jerusalem*; whereupon he makes two Calves of Gold, and said to the People, *It is too much for you to go up to Jerusalem, behold thy Gods, O Israel, which brought thee up out of the Land of* Egypt.

It was only an Artifice to oblige the People to himself by restoring to them their old Egyptian Idolatry.

Some will have these Calves to have been set up in Imitation of *Solomon's Cherubin*, but this is fully confuted by the learned *Visorius*. *If Jeroboam, saith he, by his Calves design'd to imitate the establish'd Religion of his Country, I pray you when he took these counterfeit* Cherubs, *why not also the* Ark, *the* Propitiatory, *the Seat of God, where the Divine Majesty appear'd most conspicuously in giving of Oracles, the* Tabernacle *and the* Temple? *Why if they were made only in imitation of the Cherubs, why did he not call them by their own Name, by which they were known to the People, when that would have been a more easie way to deceive them? Why did he not take the Priests of the Family of* Aaron, *Why did he banish them out of his Kingdom, why did not the People comply for three whole Years, if it had been an Imitation of their Old Religion under* David *and* Solomon? *Why if they were nothing but* Cherubins, *are they so often in Scripture styled other Gods? Why should*

Vide Dr. Spencer, p. 773.

should he Sacrifice to them, when in the Law of Moſes *no Sacrifices were offered to the* Cherubim?

So that it is plain that theſe Calves were ſet up by him as Idols or Symbols of a new or ſeparate Religion from the Tribe of *Judah*; and tho he took up the old *Egyptian* Idol for his Foundation, yet he ſeem'd to have erected a Motley Religion upon it, like that of the *Samaritans* of old, partly to invite the People of all Nations into his Kingdom, where every Man worſhipped his own God; and partly by diverſity of Religion, more effectually to divide his own Kingdom from that of the Line of *Solomon*.

Tho not long after *Rehoboam* and the Tribe of *Judith* revolt from the Worſhip of the true God (as the Scripture aggravates it) *above all that their Fathers had done*. 1 King. 14. 22.

And from this time Idolatry, or the Worſhip of *Baal*, was the prevailing Religion in both Kingdoms, tho ſometimes check'd by the Piety of reforming Princes. But it ſpread ſo faſt, that *Elijah* thought himſelf left alone, tho for for his comfort God informed him, that he had the ſmall remainder of 7000 in *Iſrael*, *all the Knees which have not bowed unto Baal*. 1 King. 19. 18.

But the Infection ſoon became univerſal, and tho God Almighty ſent his Prophets from time to time to reclaim them, yet all in vain, they ſtill continued to worſhip the *Hoſt of Heaven*, and ſerve

Baal

Baal, till finding them irreclaimable, he firſt delivered the Ten Tribes into the hands of *Shalmaneſer*, King of *Aſſyria*, where they continue in
2 Kings 17. Captivity to this Day, and are a loſt Nation.

But the Piety of *Hezekiah* at that time for a while repriev'd the Tribe of *Judah*: But his Son *Manaſſeh*, built up again the High Places, which *Hezekiah* his Father had deſtroyed, *and he rear'd up Altars for* Baal, *and worſhipped all the Hoſt of Heaven, and ſerved them*: Upon this God by his Prophets denounces their Deſtruction. *Becauſe*, ſaith
Ver. 15. he, *they have ever done that which was evil in my ſight, and have provoked me to Anger ſince the day their Fathers came forth out of* Egypt, *unto this Day*; *or becauſe they have forſaken me, and burnt Incenſe*
Cap. 22. 17. *unto other Gods, that they might provoke me to Anger with all the works of their* Hands; *therefore my wrath ſhall be kindled againſt them, and ſhall not be quenched.* But the Execution of the Sentence is ſuſpended, during the pious Reign of his Son *Joſiah*; but
2 Kings 25. as ſoon as he is gathered to his Fathers, *Jeruſalem* and the Temple are deſtroyed by *Nebuchadnezzar*, and King *Zedekiah* with all his People are carried Captive into *Babylon*.

This is a compendious Hiſtory of the old Jewiſh Idolatry, and I think a ſufficient Proof both of their ſtrange Inclination to it, to the higheſt degree of Madneſs, and wherein it plainly conſiſted, their forſaking the *true inviſible God*, to worſhip

ſhip *created* Deities; than which nothing is more evident through the whole Series of Scripture.

To this Evidence I might add a more ample proof out of the Writings of the Prophets, that are almoſt wholly imployed upon this Subject. But I muſt not be too tedious, and therefore I ſhall only obſerve, that they generally expreſs the greatneſs of this Folly under the Figure of ungovernable Luſt. Thus *Ezekiel* the 23*d*. God deſcribes it to the Prophet under this Scheme. *Son of man, there were two Women, the Daughters of one Mother, and they committed Whoredoms in Egypt, they committed Whoredoms in their Youth; there were their Breaſts preſſed, and there they bruiſed the Teats if their Virginity; and the Names of them were* Aholah *the Elder, and* Aholibah *her Siſter, and they were mine, and they bare Sons and Daughters*; Samaria *is* Ahola, *and* Jeruſalem Aholibah; *and* Ahola *played the Harlot when ſhe was mine, and ſhe doted,* or run mad) *for her Lovers, the Aſſyrians her Neighbours, with all their Idols ſhe defiled her ſelf, neither left ſhe her Whoredoms brought from Egypt, for in her Youth* ('tis in the Hebrew) before ſhe was ripe of Age, *they lay with her, and they bruis'd the Breaſts of her Virginity, and poured their Whoredom upon her; wherefore I have delivered her into the Hand of her Lovers, into the Hand of the Aſſyrians, upon whom ſhe doted,* and after whom ſhe run mad.

The ſame is repeated of her Siſter *Ahilibah*,

who for her incorrigible Adulteries is delivered into the hands of the *Babylonians*; nothing can be expreſſed with greater vehemence than this, that is compared to the utmoſt lewdneſs of Female Luſt; and nothing more evident, than that this Lewdneſs conſiſted in deſerting the true inviſible God, to worſhip the falſe Deities of their Neighbours, particularly the Gods of the *Ægyptians*, *Aſſyrians* and *Chaldeans*.

And that is my ſecond Head of diſcourſe, that the Gods that they worſhiped at that time were nothing but the Heavenly Bodies, or the Sun, as the Supreme Deity. This is evident enough from what hath already been diſcourſed, *Idolatry* in general being every where deſcribed in Scripture by the worſhip of the *Hoſt of Heaven*, or *Heavenly Bodies*. Thus *Deut.* 4. 19. *Leſt thou lift up thine Eyes to Heaven, and when thou ſeeſt the Sun and the Moon, and the Stars, even all the Hoſt of Heaven, ſhould be driven* (tempted) *to worſhip them, which the Lord thy God created for the uſe and benefit of all Nations under the whole Heaven.* So *Chap.* 17. *v.* 2, 3. *If there be found any among you that have wrought wickedneſs in the ſight of the Lord your God in tranſgreſſing his Covenant, and hath gone and ſerved other Gods, and worſhiped them, either the Sun, or Moon, or any of the Hoſt of Heaven, ye ſhall ſtone him to Death,* 2 King. 17. 16. *They left all the Commandments of the Lord their God, and made them Molten*

ten Images, two Calves, and made a Grove, and worſhipped all the Hoſt of Heaven, and ſerved Baal. So *Manaſſeh* erected *Altars to Baal, and worſhipped the Hoſt of Heaven*, chap. 21.3. So *Joſiah*, when he deſtroyed Idolatry, *brought out the Veſſels of the Hoſt of Heaven.*

And the Jews, when after their return from Captivity, they would enter their ſolemn Proteſtation againſt Idolatry, they do it in this form--*Thou even Thouart Lord alone*, thou haſt *made Heaven, the Heaven of Heavens, with all their Hoſt*, &c. Nehemiah 9. 6. So Jeremiah 19. 13. *Jeruſalem and Judah ſhall be deſtroyed becauſe they have burned Incenſe unto all the Hoſt of Heaven, and have poured out Drink Offerings unto other Gods.* So Zephaniah 1. 5. God threatens to deſtroy the *Worſhipers of Baal, and of the Hoſt of Heaven:* And laſtly, St. *Stephen* in his laſt Speech upbraiding the Jews with their Idolatry, ſays, that *God gave them up to Worſhip the Hoſt of Heaven.*

So evident is the Practical *Notion* of *Idolatry*, through the whole Series of ſcripture, that it was the worſhiping the Heavenly Bodies as the *ſupreme Deities*, or as *Job* emphatically expreſſes it, *Chap.31.v.26. If I beheld the Sun when it ſhin'd, or the Moon walking in brightneſs, and my Heart hath been ſecretly enticed, or my Mouth hath kiſſed my Hand, this alſo were an iniquity to be puniſh'd by the Judge, for I ſhould have denyed the moſt High God.*

VVhat can be more plain than this Definition of Idolatry, that it is the Worſhip of the *Sun* and *Moon*, becauſe it would have excluded the VVorſhip due only to the moſt *High God*? And the very word, that we commonly tranſlate *Images* in general, ſignifies properly Images of the *Sun*. Thus *Leviticus* 26.30. God threatens them *I will deſtroy your Images*, as we tranſlate it; but in the Hebrew your *Chamanim*, i.e. Images of the *Sun*. So the ſecond of *Chronicles*, chap. 34. v. 7. And ſo it is ſet ſometimes in the Margent even in the Engliſh Tranſlation [*or Sun Images*] as *Iſaiah* 17.8. *Ezek.* 6.4.

And ſo all learned Men of all Nations and Religions, ever underſtood the old Notion of *Idolatry*, till this laſt Age, when Folly and Paſſion caſt it at any thing that peeviſh Men were angry with. So *Rabbi Maimon* the moſt learned and judicious of the Jewiſh Doctors, diſcourſes at large, that the ancient Idolatry was nothing but the Religion of the Eaſtern Nations, who acknowledge no other Deities but the Stars, among whom the *Sun* was ſupreme, in *Oppoſition* to which falſe Principle, he ſays, God enacted the *Law of Moſes*.

More Nevoch. Lib. 3.

This was the ſenſe of all the other old Heathen Nations, as may be ſeen at large in *Euſebius*'s Collections of their ſeveral Opinions in his Firſt and Third Book of the *Preparation of the Goſpel*,

pel, where he proves that the ancient Heathens worſhipped only the *Stars*, without any Notion of *Heroes* and *Demons*. The ſame is atteſted by all the Hiſtorians; by *Diodorus Siculus* of the *Egyptians*; by *Herodotus* of the *Perſians* and *Chaldeans*; by *Strabo* and *Juſtin* of the *Arabians*; by *Cæſar* of the *Germans*; ſo *Macrobius*, in his firſt Book *Saturnal*, proves it of all the ancient Idolaters, that it was the VVorſhip of the *Sun* as the ſupreme Deity: ſo in the ancient Hymn to *Jupiter* aſcribed to *Orpheus*, it is the *Sun* only that is all along adored.

In ſhort, ſo all the learned Men interpret all the ſeveral Idols that we read of in the Holy ſcriptures; particularly thoſe two learned Proteſtants, Mr. *Selden*, in his learned Book *de Diis Syris*; and *Gerard Voſſius*, *de Idololatria*, proves all the Idols mentioned in Scripture to have been only ſo many ſeveral Appellations of the *Sun*, whom the ancient Idolaters believ'd to have been the ſupreme God and Creator of the VVorld as *Baal*, *Baal Peor*, *Bel*, *Moloch*, *Dagon*, *Baalzebub Mythras*, &c. In a word, the whole Nation of the Criticks, that agree in nothing elſe, are unanimous here; tho indeed the thing is ſo evident in all the Accounts, Hiſtories and Deſcriptions of the Ancient Idolary, that it is to me the greateſt aſtoniſhment in the VVorld, that Men ſhould apply it to any other purpoſe.

I know there was another ſort of *Idolatry* introduced afterward, the *Worſhip* of *Men* and *Women*, but I find no ſuch practice in the Scriptures, but take it to have been much more modern, and a meer Invention of the vain and lying *Greeks*; but whenſoever it came in, it was grafted upon the old Stock, of giving the Worſhip of the ſupreme God, not only to *created*, but to *mortal Beings*.

Here it were eaſie to wander into a large Field of Mythologick Myſtery; but beſides that, I take all Mythology to be much more Fable than the literal Fable it ſelf: I have reſolv'd to confine my ſelf to the Information of the Holy Scriptures, from whence, as we have the moſt infallible Teſtimony that can be had, ſo in this caſe we can have no other, all other VVritings whatſoever being by ſome Thouſands of Years too modern to give any Account from their own Knowledge of thoſe Ancient Times.

And for a more acurate account of this, I ſhall refer the Reader to that admirable Book of Dr. *Spencers*, concerning the Jewiſh Laws and the Reaſons of them, in which he proves every Minute Circumſtance of the Ritual and ceremonial Law to have been enacted only for the prevention of *Idolatry* or *Sun-Worſhip*. There any Gentleman that delights in ancient Learning, may have his glut of pleaſure and ſatisfaction; for beſide the great Compaſs and Variety of polite Literature,

he

he hath brought Wit, Senſe, Reaſon and Ingenuity into the *Synagogue.* I will only exemplifie the thing in ſome few particulars.

The firſt is the Inſtitution of ſome Rites peculiar to God's own worſhip, both as a Bar to preſerve them from any other worſhip, in which thoſe Rites were not us'd, and as an Obligation to bind them the faſter to their Duty to himſelf; among theſe the chiefeſt are *Circumciſion* and the *Sabbath*, which he inſtituted, as it were, the *two Sacrnments* of the Jewiſh Religion, or the worſhip of the Creator of Heaven and Earth, to diſtinguiſh them from their Neighbour Nations, who worſhip only his Creatures.

With Circumciſion God ſign'd his Covenant with *Abraham*, which was the firſt Revelation of himſelf againſt Idolatry, and the Foundation of the whole *Moſaick* Law, which was ſeal'd to, by this ſacred Rite of Circumciſion; ſo that without it, they were eſteemed no better than *Idolaters*, and an *uncircumciſed Man* ſignifies no leſs than an *Heathen.*

This Reaſon is expreſly given by God himſelf at the firſt inſtitution of it in his Covenant with *Abraham*: *I will eſtabliſh my Covenant between thee and me, and thy Seed after thee in their Generations for an everlaſting Covenant, to be a God unto Thee, and to thy ſeed after thee. This is my Covenant which ye ſhall keep between me and you, and thy ſeed after thee,*

thee, every Male Child among you ſhall be Circumciſed. And you ſhall Circumciſe the Fleſh of your Foreskin, and it ſhall be a Token of the Covenant betwixt you and me; and therefore the uncircumciſed ſhall be cut off from his People, as having broken my Covenant, i.e. renounced the true Religion, which is as *Grotius* obſerves not reaſonably to be underſtood of infants, but of men grown to Years of Underſtanding, whoſe Parents had neglected that Office in their infancy, and therefore if they did not ſupply that defect, when they came to Age it was looked upon as renouncing the VVorſhip of the true God, of which this was the firſt Sacrament or Ceremony of Admiſſion into the Jewiſh Church, which alone profeſs'd it, and that is the Reaſon of St. *Paul*'s Aſſertion, *Every Man that is Circumciſed, is a Debtor to do the whole Law*, i.e. he that willingly and knowingly undergoes this initiating Ceremony, by Vertue of that he obliges himſelf to the Obſervation of the whole *Moſaick* Law, and all things commanded in it.

Gal. 5. 3.

And for this Reaſon no Proſelyte was admitted to the Paſchal Feſtival, the moſt ſacred Solemnity of the Jewiſh Religion, without Circumciſion. *When a ſtranger ſhall ſojourn with thee, and will keep the Paſsover to the Lord, let all his Males be Circumciſed, and then let him come near, and keep it, and he ſhall be as one that is born in the Land; for no uncircumciſed Perſon ſhall eat thereof.*

Exod. 12. 48.

This

This ſeems to be the meaning of that paſſage, *Joſhua* 5.9. when God commanded *Joſhua* to circumciſe all the People that were born in the Wilderneſs, and that indeed is all then living; for thoſe that came out of *Egypt* were dead, and when *Joſhua* had done it, *God tells him, This day have I rolled away the Reproach of* Egypt *from off you*; the Reproach of *Egypt* was their Idolatry, which they had now renounced by the Sacrament of Circumciſion. And accordingly in the Perſecution of *Antiochus Epiphanes* to aboliſh the Jewiſh Religion, and eſtabliſh Idolatry, the Jews are commanded to leave their Children uncircumcis'd; and the Apoſtates endeavoured to blot out the Marks of their Circumciſion; and certain Women that had taken care to circumciſe their Children *were put to death, and the Infants hanged about their Necks.* That was the diſtinctive Mark through all Ages between a Worſhiper of the true God and an Idolater. So that it was the ſame thing not to be circumciſed, and to apoſtatiſe to Idolatry.

1 Mac. 1. v. 15, 48, 60, 61.

The ſecond, and indeed the greateſt Bar of all againſt Idolatry, was the *Inſtitution* of the *Sabbath* in memory of Gods Creation of the whole viſible World, and for that reaſon this Doctrine of the *Sabbath* was reputed as fundamental an Article in the Jewiſh Church, as the Doctrine of the *Croſs* in the Chriſtian, becauſe all other Articles

of their Religion depended upon the belief of their God's Creation of the VVorld.

And therefore when God had given *Moſes* a compleat Body of Laws for his own VVorſhip, he ratifies, and as it were compriſes them all in a vehement and reiterated preſſing that one Law of the Sabbath, *Exod.* 31. *v.* 12. to the end of the Chapter. And after the Children of *Iſrael* had committed Idolatry in worſhiping the Golden Calf, for which God had for ſome time caſt them off, he is at laſt prevailed upon by *Moſes* to renew his Covenant with them upon a new Contract. Firſt, That they worſhip none of the *Gods* of the *Heathen Nations*, nor ever uſe any of their *Rites* and *Ceremonies*. And then that they be more careful to obſerve the *Paſsover* and the *Sabbath*, *Exod.* 34. 12.

And the Obſervation of the Sabbath is again enforced in the very beginning of the next Chapter, as the Bond and Epitome of the whole Law, *And Moſes gathered all the Congregation of the Children of* Iſrael *together, and ſaid unto them, theſe are the words which the Lord hath commanded that ye ſhould do them, Six days ſhall work be done, but on the Seventh day, there ſhall be to you a Holy day, a Sabbath of reſt to the Lord, whoſoever doth work therein ſhall be put to death*: As if the Sabbath alone were the whole Law, according to that ſaying of the

the *Talmud*, *Whoſoever denies the Sabbath, denies the whole Law.* Becauſe that's an Acknowledgment of the Creator of the World, as the Author of the *Moſaick* Law. And for that reaſon the Almighty upon all occaſions ſtyles himſelf in Scripture, *Creator of Heaven and Earth*, which we (improperly enough) tranſlate *Poſſeſſor* of Heaven and Earth; and indeed the Hiſtory of the Creation it ſelf, and the whole Pentateuch, ſeem to have been written on purpoſe to prevent Idolatry, or the worſhip of Created Beings; and therefore *Moſes* doth not ſet down the Creation of the Univerſe in groſs, but of every part by it ſelf, particularly of the Sun, Moon and Stars. And that is in it ſelf a ſufficient ſecurity againſt giving them that were meer Creatures, the worſhip that is only due to the Creator.

And this ſeems to be the reaſon of the particular form of words in the Fourth Commandment, *Remember the Sabbath day to keep it holy, for in ſix days the Lord made Heaven and Earth, and reſted the ſeventh day*; As if he had ſaid, be ſure that you be particularly mindful of this Commandment of the Sabbath above all others, for it is a Day dedicated to the Eternal Memory of the Creation, and therefore enjoyn'd to be obſerv'd every ſeventh day, that it may continually bring to mind that great work, and never ſuffer it to decay out of thy Memory.

And from hence it is that the Precepts of not worſhiping Idols, and obſerving the Sabbath, are ſo frequently coupled together in the Scriptures, as if they were inſeparable. *Exod.*23.12,13. *Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt, and make no mention of the Names of other Gods, neither let them be heard out of thy mouth.* Levit. 19.34. *Ye ſhall keep my Sabbaths, I am Jehovah your God; turn ye not unto Idols, nor make to your ſelves molten Gods: I am the Lord your God.* Levit.26.1,2. *Ye ſhall make ye no Idols, ye ſhall keep my Sabbaths.* Ezek.20.18,20. *Walk ye not in the ſtatutes of your Fathers, nor deſile your ſelves with your Idols, and hollow my Sabbath that are for a ſign between you and me, that you may know that I am Jehovah your God; for their hearts went after their Idols:* ſo *v.*24. *they polluted my Sabbaths.*

And as theſe commands are ſo frequently joyned together, ſo is the violation of them, as if they could not be parted, *Ezek.*20.16. *They polluted my Sabbaths, and their eyes were after their Fathers Idols.* And King *Abaz*, when he ſet up Idolatry, he in Contempt turn'd the *Covert for the Sabbath out of the Houſe of the Lord.* 1 Mac.1.44. *And many of the people conſented to the command of the King, and ſacrificed to Idols, and prophaned the Sabbath.* So neceſſary was it for the obſervation of the Sabbath, and the worſhip of the true God, to run the ſame Fate, or ſtand and fall together; becauſe

2 King. 16. 18:

the

the Sabbath was inſtituted in memory of the Creation of the World by the true God; and therefore the belief and obſervation of it, was an open Defiance to all Idolatry, as the Pſalmiſt joyns them together; *All the Gods of the Heathens are Idols: But the Lord made the Heavens.* Pſal. 96. 5.

And this is the diſtinctive Character that God hath given between himſelf, the only true God, and the Heathen Idols or Vanities; *The Gods that have not made the Heavens and the Earth ſhall periſh from the Earth, and from under the Heavens. The Lord hath made the Earth by his Power, he hath framed the Univerſe by his Wiſdom, and hath ſtretched out the Heavens by his Diſcretion.* Jer. 10. 11, 12.

Now the obſervation of the Sabbath, as inſtituted in honour of the inviſible Creator of the viſible or material World, being the fundamental Article of Faith in the Jewiſh Church, in oppoſition to Idolatry, or giving the Worſhip of the ſupreme Deity to created Beings, it is for that reaſon more frequently recited than any other Law, and its Breach as ſeverely puniſhed as Idolatry it ſelf; the recital of this command is almoſt half of the Law and the Prophets, and the violation of it certain Death, as a Crime of the ſame Nature with Idolatry it ſelf. So evident is it through the whole Series of ſacred Hiſtory that the *Sabbath* was inſtituted in oppoſition to *Idolatry*, and that the Idolatry it was oppoſed to, was the *Worſhip*

ſhip of created Beings as the ſupreme uncreated Deity.

To conclude this Argument, tho I deſigned to confine my ſelf to the Teſtimony of Holy Scripture, that is the only competent witneſs in the caſe; yet I find ſuch a pregnant Paſſage cited out of *St. Cyril* of *Alexandria* to the ſame purpoſe with the Premiſes, from his own Obſervation of the Train of Scripture Hiſtory, that it were great pity to rob the Reader of ſo fair an Authority, "*After* "*the Iſraelites*, (ſays he) *left their own Country to* "*ſojourn in* Egypt, *in proceſs of time they loſt all* "*memory of their Anceſtors, and deſcent from the* "*Line of* Abraham; *ſo that their ancient Cuſtoms* "*being worn out by degrees, and the Religion of their* "*Foreſathers diſus'd, they were at length debauched* "*by converſation with the* Egyptians *to Idolatry, and* "*gave the worſhip of the ſupreme God to the* Sun, *and* "*under him to the* Heavens, Earth, Moon, Stars. "*And therefore when God delivered them out of their* "*Egyptian Bondage, to bring them to the promiſed* "*Land, he peremptorily commands them to diſcard all* "*their* Egyptian Errors; *but becauſe there was need* "*of an evident ſign, by which they ſhould, as it were,* "*be forced to confeſs, that Heaven was made by his* "*Almighty Power; and that the Sun, Moon and* "*Stars, and all other Beings, were the works of his* "*hands; he commands the* Feſtival *of the* Sabbath "*as a* Memorial *and* Imitation *of himſelf and his work;* "

Hom 6. de feſt. Paſch.

" *work; and therefore they that devote themſelves to*
" *reſt as their Creator reſted, by that acknowledge,*
" *that all other things were the Product of his Power;*
" *and that is the natural deſign of the Sabbath Reſt,*
" *to affect them with a ſenſe of the ſupreme Deity, or*
" *Creator of all things.*

In the ſecond place, a very great and conſiderable part of the *Moſaick* Law was enacted, purely in oppoſition to the Old Heathen Rites and Cuſtoms. Here I omit the Idolatry of the *Zabii*, ſo much of late inſiſted upon by learned Men, becauſe I find no ancient Footſteps of any ſuch People in the World.

The *Mahometan Arabic* Writers are the firſt that make any mention of them, and their Divinity (as the *Arabians* deſcribe it) is a meer Fanatick Rhapſody of *Chaldaiſm*, or *Aſtrologick Idolatry*, *Judaiſm*, or the Hiſtory of the *Patriarchs* turned into *Fables*; *Gnoſticiſm*, or the worſhip of *Demons* and *Angels*; *Pythagoriſm*, or turning all things into Allegories, and therefore muſt be of a much younger Date than Chriſtianity.

The firſt time we read of them, is in the *Alchoran*, and *Mahomet* gives them that name of *Zabii*, becauſe they lay Eaſtward from *Arabia*, for ſo the Word ſignifies *Eaſterlings*: Or more probably from a Fanatick Imitation of the Old Teſtament, that frequently and commonly ſtyles the Heathen Idolaters by the Title *of the men of the Eaſt*,

Eaſt, i.e. the *Chaldeans*, who were ſituated Eaſtward of *Judea*.

After him we have no accouut of any ſuch Nation as the *Zabii*, till about Eight Hundred Years ſince. For the Prophet and his barbarous Followers, as they conquered, deſtroyed all Monuments of Learning, till being ſetled in Peace and Empire, (as is the manner of all Barbarians) they betook themſelves to the humour of Learning, and tranſlated Books out of other Languages, not only *Greek* and *Latin*, but of their Neighbour Nations into their own Tongue.

This is the moſt ancient Account, after all the noiſe that has been made of their extreme Antiquity, that we have of any *Zabian* Writers; ſo that ſetting that modern Nation aſide, the *Moſaick* Rites were inſtituted in oppoſition to the more ancient Idolatry of their Neighbour Nations, particularly the *Egyptians* and the *Canaanites*, of whom there was moſt danger by reaſon of their late converſation with the one, and their new converſation with the other. And therefore againſt theſe God arms them with a ſpecial Caution,

Lev. 18. 3. *After the doings of the Land of* Egypt, *wherein ye dwelt ſhall ye not do; and after the doings of the Land of* Canaan, *whether I bring you, ſhall ye not do; neither ſhall ye walk in their Ordinances.*

This contrariety of the Jews to the Laws and Cuſtoms of all other Nations is made uſe of by *Haman*

to

to King *Ahaſuerus* to procure their Deſtruction; *Eſth.* 3. 8. *And Haman ſaid unto King Ahaſuerus, there is a certain People ſcattered abroad, and diſperſed among the People in all the Provinces of thy Kingdom, and their Laws are divers from all People, neither keep they the Kings Laws; and therefore it is not for the King's Intereſt to ſuffer them. If it pleaſe the King, let it be written that they may be deſtroyed.*

This is perpetually objected by *Manetho* the Egyptian Prieſt againſt the Jews, that they aimed at nothing ſo much in the Rites of their Religion, as to affront and reflect Defiance upon the Egyptian Devotion. And ſo *Tacitus* his account of them is this; *Moſes ut ſibi in poſterum Judæorum gentum firmaret, novos ritus contrarioſque cæteris mortalibus indidit; Prophana illis omnia, quæ apud nos ſacra; rurſum conceſſa apud illos, quæ nobis inceſta.* Moſes, *that he might the better confirm the Jewiſh Nation to himſelf, inſtituted new Rites, contrary to the cuſtoms of the reſt of Mankind; what is moſt ſacred with us, is moſt prophane with them; and what with us is eſteemed moſt abominable, is allowed to them as lawful and innocent.* Hiſt. l. 5.

This is the certain ground of that known univerſal contempt and hatred of all other Nations againſt the Jews: And ſo that Paſſage in *Jeremiah*, cap. 12. ver. 9. is applyed by *Grotius* to the Jews, *Mine Heritage is unto me as a ſpeckled Bird; the Birds round about her are againſt her: Mine*

Inheritance is become like a ſtrange Bird, and is purſued by all the Birds of the Field; As when a Bird of a ſtrange Colour, happens to conſort with other Birds, it is natural for them all to ſet upon it; and this was the caſe of the Jews in reference to all their Neighbour Nations.

It were an endleſs work to recite all the Rites peculiar to the Jews, and inſtituted in contradiction to the Cuſtoms of their Neighbours, when it is the only reaſon that runs through almoſt all their Law, even to the boiling of a Kid or Lamb in its Dams Milk; to the ſowing of divers Seeds together; plowing with an Ox and an Aſs; wearing Linſey Woolſey, *&c.* And therefore I ſhall only inſtance in two remarkable particulars.

The Inſtitution of the Paſſover; And the *Law againſt Sacrificing in High Places*, both which are enjoyn'd as moſt effectual Remedies againſt Idolatry.

The Paſſover was the firſt Law inſtituted by God, at, or upon their Deliverance out of *Egypt*. *In the Tenth day of this Month, they ſhall take to them every Man a Lamb, a Male of the firſt Year, according to the Houſe of their Fathers.* In the Obſervation of this great Solemnity, as it is there preſcribed, every the moſt minute Circumſtance is an expreſs defiance to the Egyptian Follies. Firſt, the Paſchal Lamb muſt be a Male a year old, that is, a *young Ram*; and that was the

the greateſt Affront that could be put upon the *Egyptians*, that held a *Ram* not only in religious eſteem, but the moſt Sacred of all their *Holy Animals* in more antient times, as the Symbol of the Sun entring the Sign *Aries*, and beginning the New Year: And afterwards of *Jupiter Ammon*, whom the *Greeks* planted upon the Stock of the Old Egyptian Idol of the Sun.

Now upon the account of the Sacredneſs of theſe Animals, they never offered any of their Species in Sacrifice. And hence when *Pharoah* bid *Moſes* go Sacrifice to the Lord in the Land of *Egypt*, *Moſes* anſwers, that they dare not, *Becauſe it would be an Abomination to the* Egyptians, *ſo that they would ſtone them*; that is, it would be a Prophaneneſs and open Affront to the Religion of the *Egyptians* if they ſhould offer in Sacrifice (according to the cuſtom of their Fore-fathers) thoſe very Animals that the *Egyptians* had conſecrated to the Honour of their Gods. And for the ſame reaſon they are commanded to Sacrifice the Paſſover with a young *Bullock*, as well as a young *Ram*, *out of the Flock, or out of the Herd*, as the Scripture expreſſes it. And when King *Joſiah* kept, after a long intermiſſion, a moſt ſolemn Paſſover, beſides Lambs and Kids, he gave to the People 3000 Bullocks.

Exod. 8. 26.

Deut. 16. 2.

2 Chron. 25. 7.

Now next to a Ram the Bullock was the moſt Sacred of all the Holy Animals, and therefore made the ſecond Sign in the *Zodiack*. And there-

fore when the *Greeks*, or later *Egyptians*, gave the firſt Symbol to *Jupiter Ammon*, their Supreme God, they gave the ſecond to *Oſyris*, by them commonly called *Apis* (not underſtanding that that word only ſignifyed the Image, not the Deity) ſo that here *Tacitus* his Malice is not much in the wrong; *Cæſo Ariete velut in contumeliam Ammonis, Bos quoque immolatur, quem Ægyptii Apim vocant. They ſacrifice a* Ram *in Affront to* Ammon, *and a* Bullock *in Affront to* Oſyris. Beſide, it muſt be a Male, not a Female, becauſe the *Egyptians* and Heathens (who indeed generally followed the Egyptian Cuſtoms, eſpecially the *Greeks*) uſed only Females in their Sacrifices.

But the moſt obſervable circumſtance in this whole Solemnity, is the time of its Celebration; the Lamb was to be ſolemnly ſet apart for the Sacrifice on the Tenth Day of the Month, till the Fourteenth, becauſe on the Tenth Day, on which the Sun entred the Sign *Aries*, began the great Feſtival of *Aries*, or the New Year; ſo that beginning the Jewiſh Paſſover at the ſame time, it was a manifeſt Triumph over the Egyptian Deity, by cutting the Throat of the poor Beaſt, with as much Solemnity as the *Egyptians* at that very time worſhip'd it.

Exod. 12. 36.

And for the ſame reaſon a Cow that was ſacred to *Iſis*, or rather to ſome more antient Deity, I ſuppoſe the *Moon*, was commanded to be driven out of

of the Camp, and burnt as an unclean Beaſt; and ſo becauſe the *Egyptians* addreſſed their Worſhip to a Goat, as the Symbol of ſome Deity, probably the Sun in that Sign, God commanded the Jews to make uſe chiefly of Goats in their Expiatory Sacrifices, and particularly the Scape-Goat, laden with all the Sins, and all the Curſes of the People; and hence the *Iſraelites* were ſtrictly forbidden to Sacrifice to Goats, which we tranſlate Devils: *And they ſhall no more offer Sacrifice to Devils,* (τοῖς τράγοις) *to Goats, after whom they have gone a whoring. This ſhall be a Statute for ever unto them throughout their Generations.* Exod. 17. 7.

But to return to the Paſchal Ram, all the circumſtances of the Inſtitution carry a remarkable ſignificancy in them: Thus when they are commanded to beſmear the Side-poſts, and upper Door-poſts or Lintal of every Houſe: What could have been a more publick Contempt of the Egyptian Religion, when by it they declared, that the Almighty Power that had prov'd it ſelf by ſo many Miracles and Judgments, eſpecially this Laſt in the Death of the Firſt-born, commanded to put all manner of contempt upon thoſe Creatures that were conſecrated to the Worſhip of their Gods, and to leave thoſe Bloody Poſt to the Egyptians, as Monuments of their baffled Deities?

And tho I have no Reverence to the Authority of the Jewiſh Rabbies in the account of anti-

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ent times, being not only very trifling, but very modern Writers; yet there is cited an excellent Paſſage out of *R. Abraham Seba*, that I cannot omit to recite, not for its Authors ſake, but its own. "*The* Egyptians *began the computation of* "*their Months from the time that the Sun entred Ari-* "*es: and this whole Month was celebrated with extra-* "*ordinary Feſtival Solemnity, and was more ſacred* "*than all the Months of the year beſide. God there-* "*fore deſigning to ſet his People at as great a diſtance* "*as could be from the Cuſtoms of the Heathens, com-* "*manded them to begin the year, not from the Full* "*Moon, as the* Egyptians *did, but from the firſt day* "*of the Month; and whereas the* Egyptians *ſpared* "*their Cattle, and durſt not ſo much as eat* Rams *Fleſh,* "*therefore they are commanded to kill, roaſt, and eat it;* "*ſo that whereas they offer Incenſe to it, and perform* "*their Solemn Devotions before it, theſe are comman-* "*ded in contempt to ſprinkle the Blood of this moſt Ho-* "*ly Animal upon the very Threſhold of their Houſes.* So far the Doctor.

So again they are commanded not to eat the Paſchal Ram raw, in oppoſition to the Cuſtoms of the antient and barbarous Heathen Nations, who eat all their Sacrifices raw, eſpecially at their ſigning of Covenants and Treaties of Peace; and that is the original Reaſon of the Command to abſtain from Blood.

Then it is to be eaten in *one Houſe*, not to be eaten

eaten abroad in ſolemn Pomp and Proceſſion, as the Heathen Prieſts did their raw Sacrifices. Nor *a Bone of it to be broken*, becauſe the Heathen Prieſts in their pretended holy Rage were wont to tear their Sacrifices in pieces with their Teeth. The *Head with the Legs and Purtenance to be eaten*, becauſe the Heathens only eat the *Viſcera*, or Inwards, *nothing of it to remain till the morning*, leſt it ſhould be abus'd to ſuperſtitious uſes, as the Heathens did the Relicks of their Sacrifices, who ſold them to the People as a Charm againſt Diſeaſes and ill Luck.

All which circumſtances are moſt particularly remarkable in the *Bacchanalia*, or great Feſtival of *Bacchus*, that the *Greeks* ſtole out of *Egypt*, as well as all their other Superſtitions, as the moſt learned of them confeſs: And concerning the *Bacchanalia* in particular, *Herodotus* tells us by whom they were firſt brought out of *Egypt* into *Greece*, *viz.* the famous Phyſitian *Melampus*.

Laſtly, the *Paſſover was not to be ſodden in Water*, becauſe the *Egyptians* and *Syrians* always boil their Sacrifices, eſpecially to *Horus* or the *Sun*; and for that reaſon it is, that this little circumſtance is ſo often urged, and ſo ſtrictly obſerv'd. And this is particularly objected by *Manetho* the *Egyptian* againſt the Jews, that they were not content only to deſtroy their ἱερὰ ζῶα, *their Conſecrated Animals*, but conſumed them by Fire, as it were burning their Gods in Effigie.

Theſe

Theſe are the great Reaſons, why the Divine Law-giver laid ſo much ſtreſs upon this Solemnity, and all the circumſtances belonging to it, when it was the grand Diagnoſtick, or diſtinguiſhing Character between the Worſhipers of the true God, and of created Deities.

And therefore upon all Apoſtaſies of the People from their Religion, it was the Cuſtom of their pious Princes to recall them, by reviewing and renewing the Laws of the Paſchal Feſtival. So *Joſiah*, when he ſet himſelf to aboliſh all Relicks of Idolatry, and eſtabliſh the Worſhip of the true God for ever: *He commanded all the People, ſaying, Keep the Paſſover unto the Lord your God, as it is written in the Book of the Covenant. Surely there was not holden ſuch a Paſſover from the days of the Judges that Judged Iſrael, nor of the Kings of Judea.*

That was an undenyable Proof of their complete Reformation.

The ſecond Law enjoyn'd in oppoſition to Egyptian Idolatry, is that againſt ſacrificing upon High Places, which were Egyptian Altars built in the form of High Towers, that they might make nearer approaches to the *Sun* in their Devotions. And therefore God, on the contrary, commands the *Iſraelites* to ſacrifice to himſelf upon a low Altar of Earth, *Exod.* 20. 24, 26. without ſteps or ſtairs; which Laws were given either with, or immediately after the Ten Commandments, as it ſeems of equal weight with them.

So

So that to offer Sacrifices upon High Places, is always repreſented in Scripture as a very high Act of *Idolatry*; and to deſtroy the High Places in Scripture as an eminent Act of *Reformation*, which muſt be underſtood of Towers, not of Mountains, that are not ſo eaſily demoliſhed. So *Levit.* 26. 30. *I will deſtroy your High Places, and cut down your Images,* [or Chamanim] *and caſt your Carcaſes upon the Carcaſes of your Idols, and my Soul ſhall abhor you.* So *Numbers* 22. 41. Balack *took* Balaam *and brought him up into the High Places*, or *Pillars*, as the Septuagint always render it by βάαλ, *of* Baal, *that thence he might ſee the utmoſt part of the People.* So Numb. 33. 52. *Ye ſhall drive out all the Inhabitants of the Land before you, deſtroy all their Pictures and Molten Images, and pluck down all their High Places.*

In the Hiſtorical and Prophetical Writings, *Idolatry* is almoſt every where expreſt by *Sacrificing* or *Worſhiping in High Places.* The Idol Prieſts are ſtyled *Prieſts of the High Places.*

This, ſays *Herodotus*, was the received Cuſtom of the antient Nations, and of this Nature were the Egyptian Pyramids; and that which is ſtill ſtanding is built in the form of an Altar, *i.e.* a four ſquare Plane, ten Cubits broad on every ſide, (not as it is vulgarly ſuppos'd, a Point or Spire) to which the Prieſt advanced by 250 Aſcents, which *Herodotus*, that viewed them above 2000 years ago,

ſays, were ſo many leſſer Altars. But that the Pyramids were ſuppoſed in the more polite Times, to have been antient Altars, is evident from that known Verſe of *Lucan.*

Votaque Pyramidum celſas ſolvuntur ad Aras.

There are Monuments of this antient Cuſtom ſtill remaining in the *Weſt Indies.* *Gage* in his Survey, deſcribes ſuch a Tower in the middle of the great Temple at *Mexico*, of an 180 Aſcents, where their Prieſts offered all their Sacrifices.

In ſhort, the People of *Iſrael* were ſo fond of theſe High Altars, that ſome Princes, who would have demoliſht them as pieces of Idolatry, were forced to deſiſt for fear of popular Tumults and
1 King. 15. 14. Seditions. So *Aſa* in his Reformation, when he
1 King. 22. 43. burnt their Idols, could not remove their High Places. So *Jehoaſh* could do every thing, but re-
2 King 12. 3. move the High Places. So *Amaziah* was forced to
Chap. 14. 4. leave them behind him: ſo his Son *Azariah:* and
Chap. 15. 4. when they were demoliſhed by *Hezekiah*, and ſome of the more pious Princes, they were ever firſt reſtored at the Peoples return to *Idolatry.*

And agreeable to what is here repreſented is the Reaſon annexed to the Divine Law, *leſt ye diſcover your nakedneſs*; which words, tho they may be literally taken, yet according to the Language of Scripture in this matter, they have a much higher meaning, *i. e.* leſt you commit *Idolatry* or Adultery

tery with other Gods, and expoſe your ſhame and nakedneſs by playing the Harlot upon your High Places: Theſe two things, *Idolatry* and Adultery being ſo frequently joyned together in Scripture, as the ſame Crime.

Thus far, to mention no more, it pleaſed God to provide againſt *Idolatry*, by enacting ſpecial Laws in direct Oppoſition to the Heathen Rites.

When God had caſher'd the more rank and notorious Acts of Heathen Worſhip, he retained ſome of their more innocent Rites, eſpecially thoſe that were derived from the antient Patriarchs, before the later Corruptions were crept in, leſt if God had given a Law altogether new, and aboliſhed all their Old Cuſtoms, People that are always fond of the Uſages of their Fore-fathers, ſhould rather have revolted to the Heathen Idolatry, than ſubmit themſelves to ſuch a new and uncouth Religion; and therefore out of condeſcention to their rudeneſs and weakneſs, God permitted them to retain ſeveral of their former Rites and Ceremonies in his new Worſhip, that by that Indulgence he might win them more eaſily to embrace this new Inſtitution.

And this ſeems to be the *Grammatical* Senſe of St. *Paul*'s Expreſſion, *That God ſuffered their Manners in the Wilderneſs Forty years*, where the word τροποφόρησεν *ſuffered*, is taken from the Uſe or Language of Mothers or Nurſes, that are forced to Acts 13.18.

humour and comply with the little Follies of their Children by any way to pleaſe them.

In alluſion to this word, God was pleaſed to expreſs his Treatment of the Children of *Iſrael*, who knowing the weakneſs of their rude and childiſh Underſtandings, permitted and indulged them to enjoy not a few of their former Conceits together with his own Divine Law.

And ſo *Moſes* lets them know in his Farewel Speech, *That the Lord had all along born with them, as a Father doth with his Child.* And ſo *Grotius* paraphraſes that paſſage of St. *Paul*, *When we were Children, we were in Bondage under the Elements of the World*, i. e. ſays he, we were under ſubjection to thoſe Rites and Uſages that were common to us with the reſt of the World, as *Temples*, *Altars*, *Sacrifices*, *New Moons*, to which he might have added, Oblations of *Firſt Fruits*, *Purifications*, *Feſtival Solemnities*, *Tabernacles*, *Dedication of Tenths*, the *Ark*, the *Cherubim* or *Teraphim* (for they are promiſcuouſly uſed in Scripture, and are of very antient uſe:) Theſe, and the like old Cuſtoms were enjoyned the People of *Iſrael*, leſt for want of them they ſhould relapſe to *Idolatry*.

Deut. 1.31.

Gal. 4. 3.

And becauſe theſe Cuſtoms were common to the Jews with the reſt of the World, therefore they are call'd the Elements of the World, and weak and beggarly Elements, and carnal Ordinances, that were impos'd and born with till the time

time of Reformation, in the Apoſtolical Writings, when they would beat down the value of the *Moſaick* Law.

But to omit the reſt, I ſhall only inſiſt upon the *Cherubim*, that God commanded to be placed over the Ark, and all Divine Worſhip to be directed towards them, *And thou ſhalt make two Cherubims of Gold, of beaten work ſhalt thou make them, in the two ends of the Mercy ſeat*, &c.

That they were Statues or Images is out of doubt by their Deſcription, but of what particular Form is matter of Controverſie among learned Men; tho what ever they were, I am not concerned; it is enough that they were Images uſed in the Worſhip of God, and then the uſe of Images is not in it ſelf *Idolatry*.

That the Word originally and properly ſignifies an *Ox*, is evident from *Ezekiel*, who uſes the Words promiſcuouſly, *Chap.* 1. 10. As for the likeneſs of their Faces, *They four had the face of a Man, and the face of a Lyon on the Right ſide, and they four had the face of an* Ox *on the left ſide, they four alſo had the face of an Eagle:* but *Chap.* 10. 14. the ſame things are thus deſcribed, *And every one had four faces; the firſt Face was the face of a Cherub, the ſecond the face of a Man, the third of a Lyon, and the fourth of an Eagle.* And as an Ox or a *Cherub* was uſed by the Antients as a Symbol of Strength or Power, ſo thence came they to ſignifie the

the thing it ſelf; ſo God tells the King of *Tyre*, that he was *his anointed Cherub*, i. e. that he had made him great and powerful.

Ezek. 28. 14.

Hence whenever God in Scripture is ſaid to ſit upon, or dwell between the *Cherubims*, it is when his *Power* particularly is repreſented. Thus when the *Iſraelites* were defeated by the *Philiſtins*, they agree at a Council of War to ſend for the Ark of God to ſave them out of the hands of their Enemies. *So the People ſent to Shiloh, that they might bring from thence the Ark of the Covenant of the Lord of Hoſts, who dwelleth between the Cherubims.* So King *Hezekiah* in his Diſtreſs calling upon the Divine Protection and Deliverance from his Enemy; *And* Hezekiah *prayed before the Lord, and ſaid, O Lord God of Iſrael, that dwelleſt between the Cherubims, thou alone art God of all the Kingdoms of the Earth.* So Pſal. 99. 1. *The Lord reigneth, let the People tremble; he ſitteth between the Cherubims, let the Earth be moved.*

1 Sam. 4. 3, 4.

2 King. 19. 15.

And for this reaſon were theſe ſacred Images placed over the Ark, as the Symbols or Hieroglyphicks, to repreſent the Preſence of the Divine Majeſty; ſo that as the *Ark* is ſtyled God's *Foot-ſtool*, the *Cherubims* are called his *Throne*: And ſo when the Ark and Cherubims were brought into the Temple, this Anthem was ſung: *Lift up your Heads, O ye Gates, and be ye lifted up, ye everlaſting Doors, and the King of Glory ſhall come in: Who*

Pſal. 24. 7, 8.

is

is this King of Glory? the Lord of Hoſts, the Lord ſtrong and mighty, the Lord mighty in Battle.

In ſhort, theſe Images were the moſt ſacred things in all the Jewiſh Religion; what they were, I will not determine; ſome will have them to have been Statues of Beautiful Youths (as they are now vulgarly repreſented:) Others, the Statue of a young Bullock, from the ſynonymous ſignification of the Words: But the * moſt learned conclude them, as they ſuppoſe with good Authority from the Scriptures, not to have been any one certain Form, but mixt of ſeveral Forms, in which that of a Bullock had the biggeſt ſhare; but compounded of theſe four ſhapes, a Man's Face, an Eagles Wings, a Lyons Back, an Oxes or Bullocks Thighs and Feet. As they are deſcribed in the fore-cited Chapters of *Ezekiel*, 1. & 10. And to this no doubt St. *John* alludes in his Viſion of the Four Beaſts, *Rev.* 4. 6, 7. *Round about the Throne were four Beaſts; and the firſt Beaſt was like a Lyon, and the ſecond like a Calf, and the third had a face as a Man, and the fourth was like a flying Eagle. And they reſt not day and night, ſaying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.*

* *Grotius.* Dr. *Spencer.* *Villalpandus* *Bochartus.*

In Alluſion, 'tis no doubt, to the repreſentation of the immediate Divine Preſence in the Ark by the Cherubims, that were made up of theſe four Beaſts, that were probably pitcht upon, becauſe

cauſe of that great preheminence that they hold above all other Orders of Creatures. A Man for Underſtanding, an Eagle for Swiftneſs, a Lyon and a Bull for Strength.

But what ever they were, they were ſacred, Images ſet up by God himſelf in the place of his own Worſhip; and he was ſo far from forbidding the uſe of Images in it, that he would not be worſhiped without them.

This is the true Account of *Idolatry*, as it is ſtated in the Scripture from the grand Deſign of the *Moſaick* Law, to reſtore the Worſhip of the true inviſible God, the Creator of Heaven and Earth, in oppoſition to the Idols, or created Deities of the Heathen World, and by all wiſe Arts and Methods to keep them loyal to himſelf: And this gives us the true *Rationale* of the *Moſaick* Law, in which every particular Rite had ſome regard to *Idolatry*. So that the Breach of any one ceremonial Law was a degree of it; and to boil a Kid in its Mothers Milk was *Idolatry*, as well as to offer Sacrifice to the *Sun*, becauſe the Heathens uſed that form of Ceremony in the Worſhip of that God.

God did not think it ſufficient for their ſecurity to forbid them the Worſhip of this falſe God, but every minute Circumſtance that belonged to it, leſt by degrees they might be reconciled to it. And therefore God calls himſelf upon all occaſions a *jealous God*, and oftentimes a *jealous Huſband*,

band, to let them know, that they muſt not only avoid Idolatry it ſelf, but all the leaſt appearances and ſuſpitions of it by Heathen Compliances.

Now if we compare this antient Idolatry of the Jews, with that of late charged by ſome men upon all Chriſtians of the Roman Communion, I know not which will appear greateſt, the Malice or the Folly of the Charge. It conſiſts of theſe three Heads.

I. *The Worſhip of Images.*

II. *Adoration of the Hoſt.*

III. *Invocation of Saints.*

All which are repreſented to the People as Crimes of the ſame Nature with the old Egyptian Idolatry.

But as to the firſt, the Uſe of Images in the Worſhip of God, I cannot but admire at the Confidence of theſe Men, to make ſo bold a Charge againſt them in general, when the Images of the Cherubim were commanded by God himſelf.

They were the moſt ſolemn and ſacred part of the Jewiſh Religion; and therefore, tho Images, ſo far from Idolatry, that God made them the *Seat* of his Preſence, and from between them de-

livered his Oracles; ſo that ſomething more is required to make *Idolatry*, than the *uſe of Images*.

This Inſtance is ſo plain and obvious to every Reader, there being nothing more remarkable in all the old Teſtament, than the Honour done to the Cherubim, that 'tis a much greater wonder to me, that thoſe Men, who advance the Objection of Idolatry ſo groundleſly, can ſo ſlightly rid themſelves of ſo pregnant a Proof againſt it.

Dr. St. *of the Idolatry of the Church of* Rome.

It is objected, I remember, by a learned Adverſary, to the great Founder of this, and all other *Anticatholique*, and *Antichriſtian*, and uncharitable Principles among us; but he turns it off ſo careleſly, as if it were not worth his Notice. *Firſt*, That they only directed their Worſhip *towards* the Images. Yea, they did ſo, as the Symbols of God's Preſence, and that is to Worſhip God by *Images*, or to give the ſame Signs of Reverence to his *Repreſentations*, as to *Himſelf*. And therefore when *David* exhorts the People to give Honour to the *Ark*, he ſays, προσκυνῆτε, bow down to, or worſhip his *Footſtool, for It, or He, is holy*.

And if ſo much outward Worſhip may be given to Images, as Symbols of the Divine preſence, it is enough to juſtifie it. But however the thing ſtands, the caſe of all Images is the ſame, and a Roman Catholique may make the ſame Plea for his Church, as this Author does for the Jews; and if he accept it in one Caſe, he cannot re-

refuſe it in another; or if he does, he will give but little proof of his Integrity.

At leaſt God was not ſo nice and metaphyſical in enacting his Laws, by diſtinguiſhing between bowing *to*, and *towards*; or if theſe Gentlemen ſay, he was, they muſt ſhew us where: But what Authority do theſe Men aſſume to themſelves, when by the precarious uſe of theſe two little Particles, they think to make the ſame Act the Whiteſt, and the Blackeſt thing in the World, *towards* an Image, 'tis innocent; *to it*, Idolatry?

But let them take which the pleaſe (for they are their own Carvers in all their own Controverſies) If it be no Idolatry to Worſhip towards an Image, after all their Frights, they fairly give up the Cauſe to the Church of *Rome*, that requires no more.

But the ſecond Reply is much more curious and metaphyſical, That the Cherubims were not ſeen by the People, and adored but once a year by the High Prieſt: Here then we diſtinguiſh between the Idolatry of the *Sight* and the *Mind*; an Image *ſeen* is *Idolatry*, but if *covered*, 'tis *none*. So that to adore the Hoſt expoſed, is *Idolatry*; but in a Pix, 'tis *none*. What Rubbiſh is here to ſtuff out ſo weighty an Argument!

But if they did not *ſee* their Images in the Ark, they knew them to be there, and of what Form they were, being deſcribed to them by God himſelf in their Law. Upon theſe Terms it ſeems a

Blind Man can never be an Idolater; and if all the Romaniſts would ſhut their Eyes at convenient Times, they would quit themſelves of this black Accuſation.

But the High Prieſt uſed this Solemnity only once a year. If it were *Idolatry*, it was as unlawful once a year, as if done every day; and if lawfully done but once a year, it was no *Idolatry*: Its being ſeldom or frequent, makes no difference; it is either always Idolatry, or it is never ſo.

And yet theſe little Pretences are the laſt Reſult of this great Argument; and when we have loaded the greateſt part of Chriſtendom with the fouleſt Crime in the World, we think to make good the Accuſation by ſuch ſhameleſs Shifts and Pretences as theſe; for in theſe Trifles, the Diſpute as to the Cherubim Images, ended; and yet the Clamour of *Idolatry* is kept up as high as ever to this very day.

But what Images do the Roman Catholiques worſhip? Do they worſhip any Image or Symbols of *Falſe Gods*, as the *Supreme Deities*? If they do not, then they are innocent of the *worſt* part of Idolatry. Or do they attempt to make a *Similitude* of the *true God*, or *uncreated Divine Nature*? That is the *other* part of *Idolatry*, and the Scripture knows no more; therefore however ſuperſtitious they may be in their uſe of Images, yet they cannot

cannot be guilty of *Idolatry*, but upon one of theſe two Accounts, which no Man was ever yet ſo hardy as to charge upon that Church.

Till therefore it be proved that they worſhip Images of *falſe Gods* as the *Supreme Deities*, or that they worſhip the *true God* by *Corporeal Images* and *Repreſentations* of his Divine Nature, there is no Footing for *Idolatry* in Chriſtendom.

As for the Adoration of the Hoſt, till they can prove 'tis given to it either as a *Symbol* of a *falſe God*, or the *Picture* of *the true one*, howſoever faulty it may be otherwiſe, it can be no Idolatry.

And as for the Invocation of Saints, unleſs they worſhip them as the *Supreme* God, the Charge of *Idolatry* is an idle Word, and the Adoration it ſelf that is given to them as Saints, is a direct *Proteſtation againſt Idolatry*, becauſe it ſuppoſes a *Superior Deity*, and that Suppoſition cuts off the very being *Idolatry*.

But to give an Account of their precarious Notions of *Idolatry*, and their more precarious ways of proving it, would ſwell to Volumes; and therefore at preſent I ſhall diſmiſs the Argument, and ſhall only obſerve what a Barbarous Thing it is to make the *Lives*, *Fortunes* and *Liberties* of the Engliſh *Nobility* and *Gentry* to depend upon ſuch Trifles and Crudities, by remarking the unheard of and unparallel'd Penalties that are annexed to ſo ſlender a Law, *viz.* That

That every Offender shall be deemed and adjudged a Popish Recusant convict to all Intents and Purposes whatsoever, and shall forfeit and suffer as a Popish Recusant convict, and shall be disabled to hold any Office or Place of Trust or Profit, Civil or Military, in any of His Majesties Realms or Foreign Plantations; And shall be disabled from thenceforth to Sit or Vote in either House of Parliament, or make a Proxy in the House of Peers, or to sue, or use any Action, Bill, Plaint or Information in Course of Law; or to prosecute any Suit in any Court of Equity, or to be Guardian of any Child, or Executor or Administrator of any Person, or capable of any Legacy or Deed of Gift; and lastly, shall forfeit for every wilful Offence the Sum of Five Hundred Pounds.

Here are all the Punishments that can be inflicted upon a *living Man.*

Convict Recusancy it self, one would think, is Punishment more than enough for any one Crime:

35 Eliz. ca. 1. *Abjuration of the Realm; Returning without leave, Felony without Clergy; upon refusing to abjure, Forfeiture of all Goods, Chattels and Lands for Life.*

3 Jacob. ca. 4. *Forfeiture of Sixty Pounds* per Annum, *Banishment from the Kings Court under Forfeiture of an Hundred Pounds, and from* London *on the same Penalty*

nalty, Forfeiture of Right of Patronage, Diſabled from any Practice or Office in Law, and finally diſabled to be Guardian, Executor or Adminiſtrator, and Legatee.

This was thought the utmoſt Severity in the Zealous days of Queen *Elizabeth*; but alaſs! our Modern Zeal will not be confined to the gentle Moderation of our Fore-fathers; but now we muſt ſuffer all theſe, with many more, to the loſs of our *Birth-rights*, and all *Benefits of Law*, for no higher Act of *Recuſancy*, than not ſwearing to the Truth of Dr. *St's Unlearned* and *Fanatique Notion* of *Idolatry*; for that in reality is the bottom of all this Miſchief and Madneſs.

And as it is advanced among into ſo bloody a Charge; I cannot but declare my utter Abhorrence both of that, and its Abetters, as ſworn Enemies to the Peace of Chriſtendom; and in the Reſult of all, I find, *That Idolatry made the Plot, and that the Plot made Idolatry, and that the ſame Perſons made both.*

Thus begging Allowance for Humane Infirmities, leſſer Errors and Miſtakes, which in ſo much variety of Argument and Citation will eſcape the greateſt Care, I have declared my preſent Judgment of this unhappy Law, as I will anſwer for my Integrity to God and the World.

SA. OXON.